the Chaplain

"But Now"
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By Gary Bousman

MARCH-APRIL
1967

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A JOURNAL FOR CHAPLAINS SERVING THE ARMED FORCES, VETERANS ADMINISTRATION AND CIVIL AIR PATROL

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Editor's Notes

RESPONSE TO THE CHAPLAIN'S MINISTRY

DURING the past few years I have spent many Sundays visiting worship services in military chapels. Some were crowded with worshipers; a few had just a handful in attendance; most were not unlike average civilian congregations in size and responsiveness.

Occasionally a chaplain is deeply offended by poor chapel attendance and meager response to the religious program he attempts to promote in his particular assignment. Usually this kind of disappointment can be taken in stride if the man is reasonably mature. However, if he should be so unfortunate as to suffer through more than one of these discouraging situations in a short space of years he may be tempted to conclude that his personal experience constitutes sufficient evidence that the whole chaplaincy effort is futile. Out of this situation there come convictions, speeches, and essays declaring that the present chaplaincy system must be abandoned unless it can be restructured drastically. Several factors must be given their due place if this problem is to be held in true perspective:

There always will be some chaplaincy assignments that are more rewarding than others. This also is true of civilian ministries. It is easy to forget that all assignments eventually come to an end.

The mission of the military is not religious; therefore, the public practice of religion officially must be a subordinate consideration.

An official position on a commander's staff does not carry with it some sort of guarantee that the personnel of the command will respond or conform to a chaplain's religious and moral views. The same freedom which protects the religious integrity of the chaplain also covers all other personnel in the command.

The amount of constructive supervision and encouragement of junior chaplains by their seniors at times leaves something to be

desired. Supervisory structures and assumptions in the services are often inadequate, and even at best, are in need of constant review and regular up-dating.

Some chaplains cannot adjust to military life and would not readily respond to constructive supervision even under the most effective leadership. This problem in principle also is not uncommon in civilian ministries.

Large crowds are understandably gratifying. In many military situations they ought to be expected. A chaplain ought not cut himself off from the great majority of the personnel of his unit by narrow sympathies and exclusivist attitudes. If occasionally he must stand clearly in a minority position he must not indulge in self-pity and through a sense of rejection and offended pride deny himself the privilege of establishing a wholesome and redemptive bond with a small group of men who may need and want to look to him for religious and moral leadership.

CONSTITUTIONAL RIGHTS OF MILITARY PERSONNEL

Some time ago a man discussed with me a paper he was writing on the premise that in the military establishment Constitutional rights are not applicable. He was seeking to prove that only military law applied to military personnel. The argument was more disturbing than convincing.

In the light of the grim mission that the nation must assign to the military it is reasonable to expect that rather exacting discipline should be required, but to deny all Constitutional rights to military personnel seems a throwback to England's Blackstone who said that soldiers alone were in a "state of servitude in the midst of free men."

Fortunately, we have come a long way in these matters. Our U.S. Court of Military Appeals has said:

> No reason in law, logic or military necessity, justifies depriving the men and women in the Armed Forces of a fundamental right to which they would be entitled as civilians. (Chief Judge Robert E. Quinn, U.S. v Adams, 5 U.S.C.M.A. 563; 18 C.M.R. 187) **—A.R.A.**

By R. Eugene Sterner

"But Now"

Text: "*The night is far spent, the day is at hand...*" *(Romans 13:12a)*

SLOWLY she picked her way through the garden. She had come very early in the morning "when it was yet dark" to the place where her master had been entombed. The horrendous and action-packed days just prior to the Sabbath seemed now like a kaleidoscopic dream and a certain expectant calm has settled upon her. Most of the city was asleep, as well as the throngs of people encamped about the city who had come for the prolonged Passover celebration. In her own heart there were mingled emotions. Jesus of Nazareth had found her, Mary of Magdala, in a condition of hostility, greed, fear, and selfishness, but his holy and pure love had so invaded her life that she had become a transformed person. Life had been sordid and ugly, *but now* there was reason and purpose for living. She had watched as the Roman soldiers had crucified Jesus, the one who had done only good to the suffering and had brought the only real ray of light and hope into their dense night of despair. With her heart breaking within her, she had watched the enactment of the greatest crime in history. Joseph of Arimathea and Nicodemus had taken his body down from the cross, wound it around with linen strips and anointed it with spices according to the Hebrew custom. Then they had laid it in a new tomb, which was "close at hand."

But now, as Mary slowly made her way through the dewy grass, eyes straining toward the place where they had laid him, she was overwhelmed.

The stone had been rolled away! Startled, and even frightened, she ran stumbling and breathless through the growing dawn to find Simon Peter and "that other disciple" to tell them the astounding news. The stone was rolled back; the tomb was empty.

One wonders what thoughts were racing through the minds of Peter and John as they had an unplanned footrace to the tomb. They, too, had been through the tragic happenings of the days just previous—dark days, days of agony. They had been with Jesus in the Garden of Gethsemane when in his great travail of soul over a lost humanity he faced up also to the excruciating suffering of the cross. They had followed him through the mock trials, the humiliation before Caiaphas, then Annas the high priest, then the miscarriage of justice before Pilate. They had seen him mocked by coarse and profane Roman soldiers who had placed a robe upon him and a crown of thorns on his head. They had watched, perhaps from a comfortable distance, his laborious trek up the hill then the horrors of the crucifixion itself. They had stumbled down the hill again, hot tears of remorse blinding their eyes, for they had failed him. They, the closest disciples, had had no part in his burial. The whole magnificent dream had been blasted during that black day of tragedy. Their Master was dead. It was a sublime dream of hope and a horrible nightmare in one.

BUT *NOW* as they ran breathlessly in the early dawn to the tomb, a new light and hope had dawned! Could it possibly be true? On arriving at the tomb, John who got there first looked in, but was too overwhelmed to enter, but Peter, in characteristic fashion, barged in. They saw the linen clothes and the handkerchief which had been around his head lying in orderly fashion. John, more than Peter, got the import of all this. "He saw and believed."

Mary, meanwhile, stood outside weeping. Seeing one she took to be the gardener, she inquired where they had laid the body of her Lord. Then he spoke her name, "Mary." (I wish with all my heart I might have heard him say that one word.) At this she fell at his feet and cried in Hebrew, "Master." She had followed him and had heard his teaching. She had known his great power in her life. She had seen him humiliated and crucified. *But now* he had risen. Surely he was the Son of God.

"Do not cling to me," (NEB) said Jesus. (Weymouth translates that "Cease clinging to me.") Then he instructed her to go and tell his disciples. They had known him as a human being, limited in time and space as a human being. *But now* he beckoned them beyond the prison of the five physical senses to know the reality of the risen Savior, the reigning Lord, the universal Presence. Later, when the disciples were huddled together in fear of the people, a defeated lot groping for answers, Jesus came through the unopened door. He was suddenly *there* demonstrating to them the reality of his presence. On

the road to Emmaus he suddenly joined them, but they did not recognize him until, in characteristic fashion, he broke bread with them. The events of those forty days are hard to understand, but they clearly beckoned puzzled followers beyond a faith fixed to the physical presence of Jesus to a faith in his universal, unseen presence.

SOMEONE told the story of a woman trying to find God. She dreamed that she was standing in front of a thick plate glass window. She looked at it and she seemed to see God on the other side. She pounded on the glass with her fists trying to attract his attention, but without success. She shrieked at the top of her voice, and then a quiet, calm voice at her side said, "Why do you shout? There is nothing between us." It was a mirror she was looking in.

If this sounds like idle talk and fancy from a group of prejudiced and superstitious people, it certainly doesn't sound like idle fancy when they "went out loving not their own lives unto the death," when they were willing to be exiled, persecuted, crucified.

Some years later, the Apostle Paul, formerly the unbelieving, persecuting Saul of Tarsus, wrote of his faith in the risen Christ in his letter to the church at Corinth. He met with a stiff argument the insistence of some that there was nothing to this resurrection business. "If Christ be not raised," he insisted, "your faith is vain; ye are yet in your sins" (1 Cor. 15:17 KJV). If this were a mere philosophy or teaching, if it were only a good example that they had seen, then it would fall into the same category with many other teachings and good examples. The graves of reformers and religious leaders contained their dead, and their followers made pilgrimages to their tombs. Even the graves of the Hebrew prophets were sealed and closed, containing their bones. One could hold in sacred memory the teaching of such great men. He could weigh and ponder their teachings, but Paul thundered out against classifying Jesus Christ with philosophers and teachers. "If in this life only we have hope in Christ, we are of all men most miserable" (1 Cor. 15:19 KJV).

"*But now* is Christ risen from the dead, and become the firstfruits of them that slept," Paul cried (1 Cor. 15:20 KJV). Here was the crux of the matter. It was not mere teaching but *saving power.* And the difference was not in what Jesus said but what he was. (And is!) Their hope, therefore, was not "in this life only," but beyond. Paul saw the whole saving gospel hinging on the resurrection of Christ. He saw the destiny of each person depending upon it.

In writing to the Romans, the Apostle made a similar case with a more direct personal application. "... For as ye have yielded your members servants to righteousness unto holiness.... What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death." Then, like drumbeats come the words "*But now* being made

free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life" (Rom. 6:19-22 KJV). Paul knew, as do we, the experience of standing under God's munificent kindness and mercy. He saw adequacy confronting inadequacy, holiness confronting sin, love confronting hate and facing it down. "You are saved by grace through faith," he cried, "it is the gift of God."

In writing to the Ephesians, the Apostle Paul saw the broader relevance of the gospel and of the resurrection of Christ. To the Gentiles, "aliens" and "strangers" to the heritage and faith of Israel he portrayed a fellowship and a new "commonwealth" which transcended the barriers of race, class, culture, and nation. To those "having no hope and without God in the world" he offered a part in the new order. And again the words ring out "*But now*, in Christ Jesus, ye who sometime were far off are made nigh by the blood of Christ" (Eph. 2:13 KJV). But this he saw as possible only because of the person and work of Christ himself. "For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us" (Eph. 2:14 KJV). Those who received him were changed in the nature and purpose of their being and lives. Later he wrote in the same epistle "For ye were sometime darkness, *but now* are ye light in the Lord: walk as children of light." (Eph. 5:8 KJV).

Thus, out of the wayward, divided people hostile to one another, Christ in his person created (and still creates!) a redeemed and redeeming community. Those "which in time past were not a people, *but* are *now* the people of God: which had not obtained mercy, but now have obtained mercy" (1 Pet. 2:10).

Jesus Christ has split the calendar. History has shifted gears. Upon him life has changed its course. "*But now*" rings through the New Testament like drumbeats. Look at the text again, "The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light" (Rom. 13:12). J. B. Phillips translates Romans 13:14 as follows: "Let us be Christ's men from head to foot, and give no chances to the flesh to have its fling."

END

We have neither reason nor right to allow ourselves to suppose that God's plans can suffer ultimate defeat. It is a specis of doubt to which the Incarnation, the greatest fact in history, gives flat and emphatic denial. Delay is nothing but a salutory discipline for us men of the moment. Reverses stimulate courage and give occasion to furbish ideals and simplify motives. Bondage, the defeat of a generation, treachery within, do not mean victory for the enemy where God's cause is concerned. God's plans are indestructible, and his purpose cannot be deflected, for he is Almighty and is the Master of all force. He is well experienced in wars, and knows how to distill the red blood of tragedy into a perpetual deed of benediction.—Charles Henry Brent.

By Roland W. Faulk

The Training of a Chaplain

A GENUINELY felt need of chaplains in the Navy today is for training. They recognize that education and training are lifetime processes and are basic necessities for those who seek to fulfill themselves in their vocations.

There are two avenues open to the chaplain seeking additional training. First, he may avail himself of the formal training programs established by the Chief of Naval Personnel such as seminars, correspondence courses, and the like. Second, he may organize for himself self-directed study and training programs, using all possible disciplines for improving his effectiveness and proficiency as a chaplain.

The training of a chaplain can be half-baked, inept, and completely ineffectual, no matter the method or program employed, unless the dimensions and goals of such training are understood and accepted. The finest conceived program of training can be a waste of time and energy, if the chaplain himself lacks the power of a positive and controlling purpose in seeking training and professional improvement.

A key to effective training of a chaplain, therefore, is the recognition of the essential ingredients of an effective training program whether it be a bureau-directed or a self-directed program.

Among the many essential ingredients in the effective training of a chaplain, the following four may be considered basic.

Personal Philosophy of the Ministry

The training of a chaplain must provide him with a spiritually satisfying philosophy of the ministry. It must

aid him in understanding himself in relation to the vocation he has chosen and should, all things being equal, support and reinforce his choice of vocation and not contradict it. While this training of the chaplain should stimulate in him a healthy self-examination of his own motives and the raison d'être of his life in the holy calling, it should eventuate in self-understanding and not self-confusion. The chaplain in his vocation is subjected to continual challenge from within and from without and there are few who can sustain their vocational commitment for an entire lifetime on the youthful enthusiasm with which that commitment began. The training of a chaplain which does not fulfill the need for vocational renewal and for a more mature and deepened vocational commitment can be, to a very serious degree, futile and self-defeating.

Captain Roland W. Faulk, CHC, USN

Learn How to Learn

A most important ingredient in the training of a chaplain is that of learning to learn. Mere exposure to the sources of knowledge will not suffice. The learning process involves study, instruction, observation, and experience but many are subjected to all these but do not learn. Learning how to learn is a process of self-discipline involving the whole person including his interest, aptitudes, attitudes, and commitments.

Since learning is a lifetime requirement, learning how to learn is essential for reaching any worthwhile objective or for utilizing one's talents with the maximum effectiveness. Learning how to learn may be a prerequisite for many who are desirous of improving their proficiency as chaplains.

Sensitivity to People

The religious vocation presupposes a sensitivity to people. It is possible, however, for a clergyman to function more or less effectively in his vocation while remaining insensitive to the deeper needs of those to whom he ministers. In a civilian parish a clergyman may function as an ecclesiastical technician of the institutional church, dispensing the spiritual blessings and largesse of that church without being acutely sensitive to people or their deeply felt needs. The chaplain, how-

ever, must function away from the institutional church on board ships and stations of the Navy and in combat zones where his ministry must inevitably depend on his individual and personal resources with only minimal aid and support from the church. If the chaplain is to establish a sympathetic relationship with his men in order to facilitate his influence and communication, his antenna must be finely tuned. Furthermore the transient life of the military community mitigates against long-time pastoral relationships between the chaplain and his "parishioners." It is "here today, gone tomorrow" between the chaplain and the individuals in his "parish" which means that there is very little time to develop the close pastoral relationship which might otherwise evolve from a more permanent association. To make this brief, transient, evanescent relationship of more than casual significance demands the utmost in sensitivity in the chaplain if he is to establish a pastoral rapport with those whom he serves in the brief time they are together.

Relating the Changing to the Changeless

Any man who would "bring men to God and God to men" (to use the old cliché) must possess to some degree a theology of change. This need is perhaps more acute now than at any time in previous history for the simple reason that changes are coming so fast that it has become easy to get lost in this confusing world.

Old foundations have been shaken loose and destroyed and the signposts by which previous generations found their way no longer suffice. The knowledge explosion is challenging old dogmas and many of the old axioms by which men lived are being questioned if not destroyed. The human race is in the throes of a world-wide upheaval unlike anything ever before seen on earth. Nationalism and colonialism are being challenged as being obsolete. The mushroom clouds hang over and darken man's dreams for the future while deeper penetrations into outer space give promise of ever more vast dimensions to our human existence.

For those of us who would be instruments for making God real in the lives of men, it is mandatory that we be able to relate the vast changes going on around us to that which is changeless and eternal. In an age of shifting foundations and vast upheavals we are challenged as never before to discern between the transient and the abiding, the temporal and the eternal. The training of a chaplain that is limited to the mundane, the pragmatic, the physical and which does not enable him to point with conviction to the eternal and everlasting truths of God will not suffice. As Tillich has said, "In these days the foundations of the earth *do* shake. May we *not* turn our eyes away, may we *not* close our ears and our mouths. But may we rather see, through the crumbling of a world, the rock of eternity and the salvation which has no end."

It's Up to You

No more important task lies ahead in the Chaplain Corps than the task of training chaplains so that they may reach the peak of their proficiency and effectiveness. This is not merely a task for experts or higher authority but is rather the task for every chaplain who would meet the demands of the chaplaincy now and in the future.

END

7 Ways Christians Can Help to Solve World Problems

1. Facilitate rather than obstruct identification with the whole human family.
2. Give impetus and content to the development of an international ethos—a common standard of international behavior.
3. Fashion a witness to the world of nations which is unaligned with any political or national force but committed to the promotion of peace with justice and freedom.
4. Encourage the building of an open society in every land and throughout the world.
5. Define more sharply opportunities for peaceful cooperation as a means of living together in a divided world.
6. Give prominent place to the claims of social justice for all men everywhere.
7. Emphasize the political value of world public opinion and moral pressures as a counterweight to cynicism and despair about the possibility of effective international action.

—O. Frederick Nolde

The Massachusetts Maritime Academy

ON JUNE 20, 1874, Congress passed an Act to encourage the establishment of public marine schools. The Act authorized the Secretary of the Navy to furnish, upon application by the Governor of the State, a suitable vessel with all her equipment, charts, books, and instruments of navigation to be used for any nautical school at various seacoast ports of the United States, as well as a detail of naval officers as instructors. It was explicitly provided that no person should be sentenced to such schools as a punishment for crime.

New York accepted the act and established a school in 1876; Pennsylvania, in 1884. The Pennsylvania school has passed out of existence. Subsequently, California, Maine, Texas, and Massachusetts joined New York in establishing such schools.

On June 11, 1891, an Act was passed by the Massachusetts legislature establishing the Massachusetts Nautical Training School. Three commissioners were appointed by the governor and were empowered to receive from the Federal government such vessel as the Secretary of the Navy might detail.

The USS *Enterprise*, loaned to the State of Massachusetts on October 28, 1892, was an unprotected cruiser, full sail and steam power, bark-rigged vessel of 1,375 tons register, length 185 feet, beam 35 feet, with a draft of 14 feet 3 inches, compound engines of 1,200 horsepower, a battery of four broadside guns and two six-pounder rapid-fire guns, and had accommodations for 115 cadets.

The first entrance examination of candidates for admission was held at the State House on February 25, 1893, and the Massachusetts Nautical Train-

Cadets marching to class at the Massachusetts Maritime Academy.

ing School actually began its operations on April 5, 1893, when forty cadets were received on board and the course of instruction commenced. On July 1, 1893, the *Enterprise* sailed on her first foreign cruise, visiting the ports of Southampton, Lisbon, Funchal, and Las Palmas. During the winter months, the training ship *Enterprise* was berthed at Rowe's Wharf, Boston, with the rooms of the adjoining yacht clubhouse used for the school.

On April 13, 1895, the first class of twenty cadets was graduated, eight in seamanship and twelve in marine engineering, with Governor Frederic T. Greenhalge presenting the diplomas to the graduating class.

During the first few years, the winter quarters were changed to the Charlestown Navy Yard, then 529 Commercial Street, and finally at the North End Park during the winter months for many years. Each winter the ship was housed over and steam heating installed, thus affording comfortable quarters for study and for instructing the cadets during the winter term.

Early in April, 1898, when about to prepare for the annual summer cruise, the Commissioners felt it would be unwise to send the ship into foreign waters in view of the probable war (Spanish-American). The five naval officers serving as instructors were ordered to active duty on United States Ships of war. Since the *Enterprise* was not required for government use, the Commissioners determined that the school be continued, although both the Pennsylvania and New York nautical schools had been closed temporarily. The Academy was transferred to Hyannis in 1942.

DURING the wartime period from 1942 to 1947, the Maritime Commission provided the training ships for the annual cruise, and the cruises were restricted to Long Island Sound and Chesapeake Bay. With the beginning of the war, the Naval status and rank of the students was changed by the Navy Department from "Cadet, Merchant Marine Reserve" to "Midshipman, Merchant Marine Reserve, U.S. Naval Reserve."

To meet the urgent need for trained officers during the war, the normal two-year peacetime course was shortened to sixteen months. Classes were taken in and graduated as often as possible. However, the class which entered in June, 1944, was restored to the two-year program.

The "Minimum Requirements" of the U.S. Maritime Commission then specified a course not less than three years, in accordance with which the class that entered in 1946 and following years enrolled in a three-year course of twelve months per year.

In May, 1946, the State legislature conferred upon the Academy the authority to grant appropriate degrees "if and when the curriculum has been approved by the Board of Collegiate Authority," and the first Bachelor of Science degrees were presented on

Aerial view of the Massachusetts Maritime Academy, Buzzards Bay, Mass.

Cadets studying at the well-equipped library at the Academy.

June 15, 1949. Navigation or deck students receive a Bachelor of Science degree in Nautical Science; the engineering students receive a Bachelor of Science degree in Marine and Electrical Engineering. Commencing with the entering class in 1945, the third class instruction has been the same for both programs.

After the war, the U.S. Maritime Administration resumed the practice of providing training vessels maintained and operated by the respective state maritime academies as was the case before World War II.

In 1953, the Navy withdrew the authority to give the rank of midshipman MMR-USNR and substituted Officer Candidate. This was discontinued in 1955, and the title of Merchant Marine Student was conferred by the Navy. The Maritime Administration designated them as Cadets, U.S. Maritime Service.

In 1957, the U.S. Maritime Administration gave the school the USS *Doyen* as a training vessel, and it was renamed the *Bay State.* This ship, which is the present training vessel, is 415 feet long with a 60-foot beam, displaces 6,500 tons at full load, and has a speed of 18 knots with geared steam turbined with 8,500 horsepower. The *Doyen* earned six battle stars as an attack transport in the Pacific.

On June 18, 1964, Governor Endicott Peabody signed into law legislation which placed the Massachusetts Maritime Academy within the Division of State Colleges. The law eliminated the Board of Commissioners and the post of superintendent and decreed that the Academy, like the other State colleges, would be led by a president. Dr. A. Sanford Limouze, Dean of the United States Merchant Marine Academy, was selected by the

Trustees of State Colleges as the first president. He assumed office on June 1, 1965, with his official inauguration on September 18, 1965.

As a unit of the Division of State Colleges, the Academy is embarking on a program of expansion in length and scope of curriculum and in physical size. A four-year course of study will begin in September, 1967. Construction of laboratory facilities began last year; dormitory, dining hall, and recreational facilities are planned for early development. Although the American merchant fleet has shrunk since World War II, retirements and other factors are taking more licensed officers from the industry than present sources of replacement can match. Consequently, an increased enrollment to approximately eight hundred is planned for the future.

Civilian religious ministries of the Buzzard's Bay area are available to the students and there is some voluntary lay activity among the men. There is at present no formal provision for a chaplaincy. END

AT YOUR SERVICE

"Report on Organized Gambling"—an informative and up-to-date study with surprising statistics sells for 30¢ per copy. Order from Commission on Social Welfare, 475 Riverside Drive, New York, N.Y. 10027.

Temple University is sponsoring a Summer Institute in Israel at the Hebrew University in cooperation with the Department of Education and Culture of the Jewish Agency for Israel, leaving New York on June 26, 1967, and returning August 23, 1967. For information write Summer Institute in Jerusalem, Department of Hebrew, Temple University, Philadelphia, Pa. 19122.

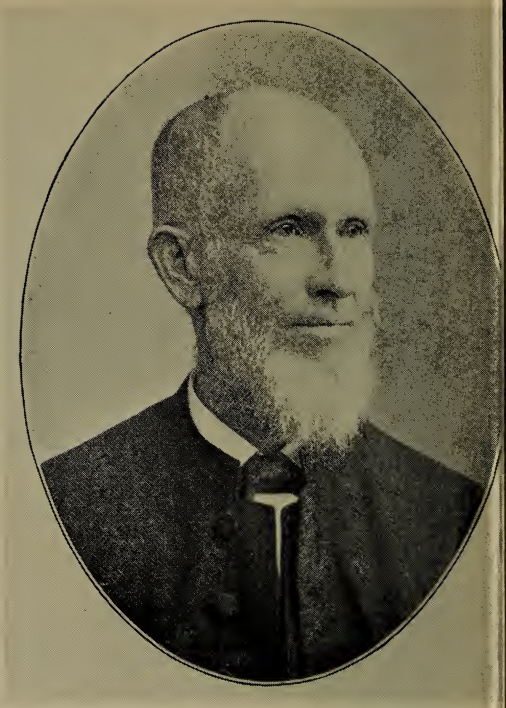
State University of New York is sponsoring a Summer Session Course on Modern Israel in cooperation with the Department of Education and Culture of the Jewish Agency for Israel from June 26, 1967, to August 23, 1967. For information write Professor Yonah Alexander, State University College, Oneonta, N.Y. 13820.

"If I Marry Outside My Religion" by Algernon D. Black has been revised and released by the Public Affairs Committee, 381 Park Avenue South, New York, N.Y. 10016. Cost is 25¢ per copy.

World Wide Pictures, 2520 W. Olive Avenue, Burbank, Calif. 91505 premiered "For Pete's Sake!" in Denver, Colo. Filmed in wide screen and Eastman Color, it tells the story of Pete Harper who has committed his life to Christ in the modern age. Written by James Collier, who wrote "The Restless Ones"; stars Robert Sampson, who starred in "The Restless Ones."

A Confederate Chaplain's Diary

By Calvin D. Jarrett



Confederate Chaplain A. D. Betts served with the 30th North Carolina Regiment and kept a very interesting diary of his Civil War experiences.

THE Reverend A. D. Betts graduated from the University of North Carolina in 1855 and joined the Carolina Conference as a Methodist minister. Upon the outbreak of the Civil War in 1861, the officers of the 30th North Carolina Regiment requested that he be made their chaplain.

While serving as a Confederate Chaplain, the Reverend Betts kept a diary. You will find interesting some quotes from it. The notes in parenthesis are those of the author of this article:

"The 20th regiment was sent to Smithville. Rev. J. N. Sprunt is their chaplain . . . My commission was dated October 25, 1861. The 30th regiment was soon sent to Smithville. I reported for duty. Col. F. M. Parker kindly allowed me to finish up my work on the circuit and go to Conference . . . June 23 I saw the first wounded of my regiment.

"At Mechanicsville, I saw among the dead the handsome form of my noble schoolmate, James A. Wright of Wilmington . . . I meet Revs. T. J. Gattis and J. C. Brent. . . . (Rev. Gattis after the war was involved in the famous lawsuit with the president of Trinity College—Duke University—in Gattis v. Kilgo.)

"Visit Chimborazo hospital. See Joseph Mason's left leg cut off below the knee. Visit Swift Galloway. Visit Lieut. Shaw and find him dying. . . . (Galloway was a famous Tarheel lawyer after the war.)

"Capt. John B. Andrews died at Richmond. He was the first person to whom I spoke after I found peace with God at the University, October 15, 1853. . . .

"Hear that Lieut. Cain died at 9 a.m. and Lieut. Pitt about to die. Ride anxiously to hospital and find Pitt dead. . . . Visit Rev. H. G. Hill, chaplain 13th regiment. . . .

"August 25, 1862. My birthday! Thirty years old! How little knowledge I have acquired! How little grace! How little good I have done! God help me in time to come! Got marching orders at 9 p.m. . . . .

"I found a wounded Federal sitting on the field—a broken thigh, a rifle ball through his arm and a bruised shoulder made him helpless. His undressed wounds were festered. He asked me if our surgeons would help him. I assured him they would. . . .

"They have just taken the last Confederate wounded from that part of the field, and he is on the surgeon's table a few yards away. I trust this Federal will soon be taken to that table. . . .

"We cross the Potomac, the bands playing Maryland! My Maryland! Some cross the river of death next Sunday. . . .

"General Garland is brought to his rent bed. A few days ago I saw him under circumstances which will make me admire him forever. . . . (This all took place at Antietam which was known to the Confederates as Sharpsburg.)

"Heavy firing in the morning. Wounded coming in. God help our men! Have mercy on those about to die! . . . .

"Colonel Parker and Adjutant Phillips are wounded. Rifle ball skimmed the top of Parker's head. Lieut. Rogers killed; Sergeant Edwards killed; Col. Tew killed; Lieut. Duncan E. McNair of Robeson, my classmate, was killed. Our regiment lost a number of brave men; some killed; others wounded. . . .

"Fierce fighting from 10 to 11. Col. W. J. McGill lost his left arm. He trusts in God. . . .

"Hear Rev. A. A. Watson preach. . . . My little Mary is quite ill. May now be in heaven. Father, into thy hands I commend my child. Stop with Rev. W. G. Eggleston, presiding elder of the Baltimore Con-

ference. . . . Walk with J. E. Ellis five miles as he starts to North Carolina to serve as Senator. . . .

"Capt. Atwell died at Shepardstown. . . . Lieut. Crews, a minie ball passed through his chest. I had no idea he would live, but I was his pastor at Oxford in 1871. (This sentence was added by Chaplain Betts after the war.). . . .

"Preach to a small congregation. Major General D. H. Hill was a devout hearer. . . . Brigade goes off to tear up railroad track. Revs. Power, Long, and I go to Charlestown and see the spot of John Brown's execution. . . .

"General Hill calls for volunteers to render daring and dangerous service for several days. We have prayers at our fire. . . .

"Bro. Power and I ride to Strasburg and visit hospitals. Saw Robert K. White die. New Testament in his bosom. . . .

"Washday in 2nd regiment. Bank of branch lined with men half naked, some washing pants, shirts, drawers, some picking their clothing. Some half naked trying to hold their wet clothes to the fire to dry. Sad sight! Would make wives and mothers weep. . . .

"Go to Raleigh and hear sermon at Methodist church and pay Mrs. Seaton Gales $250.00 from her husband. Sleep on floor in W. T. Bain's hotel. . . .

"In going home from the army I met Lieut. E. Ruark. We talked together until we parted at Wilmington. He went home and died of smallpox, spreading it, and killing his mother and others. Neither of us thought of the danger. . . .

"Bury Faircloth. Finish Matthew in Greek. . . . Bury Crisp. A. Mitchell dies at 3 p.m. E. Register dies at brigade hospital. . . . Snow on ground. Saw enemy's balloon yesterday. . . .

"Meet Chaplains of 2nd corps. Rev. B. T. Lacy will be of great service to us. Only forty-four chaplains in corps. Forty-seven regiments are without chaplains, besides artillery. . . .

"My application for leave of absence to be with my wife during an 'important crisis' is returned 'disapproved.' It was approved by regimental, brigade, and division commanders, but 'disapproved' by corps commander T. J. Jackson (the famous Stonewall). I feel no bitterness toward him, as he was conscientious. I think he has never seen his only child, Julia. . . . (Stonewall Jackson never saw Julia until he lay dying after being mortally wounded at Chancellorsville.)

"Get bundle of N.C. *Christian Advocates.* The paper is revived, thank God! Get letter from Rev. M. Miller and Rev. J. J. Landsell. Write to Rev. W. E. Pell. (The editor of a religious magazine published by the Methodist church.)

"Meet chaplains. Brigadier General Pendleton was with us. Chaplains

agree to pray for each other at sunset. . . . (General Pendleton was an Episcopal minister. He was Lee's Chief of Artillery.) Ride over the worst roads I ever saw and reach my regiment. Find some are gone forever. . . . General Grimes gave special attention, and stopped to speak to me after the preaching. . . . (General Bryan Grimes was the Tarheel general who gave the order for the last charge at Appomattox.)

"General Jackson dies at 3 p.m. . . . Lieut. Orr gives me $10.00 and other officers contribute to buy me a horse.

"Rev. N. B. Cobb and Rev. J. A. Stradley come to 2nd regiment. . . .

"Dr. Deems (famous Methodist preacher) and Bros. Cobb and Stradley with us. Seven penitents at evening prayers. . . . Dr. Deems leaves us not knowing that his son was to be mortally wounded at Gettysburg. . . .

"Dr. J. V. Simmons at Hagerstown fills a tooth, but as I am a rebel he will not charge me anything. . . . Bro. Lacy preaches to three brigades. I preach in afternoon and baptize five by pouring. . . .

"Division moves near Gettysburg and drives the enemy two miles. Col. Parker, Capt. C. N. Allen, Lieut. Brown and many others wounded. Among the killed are G. L. Swain, S. M. Hewitt, John C. Goodwin, John M. Mason and J. B. Whitley. Col. Bennett wounded; Lieut. Connell is killed. I wrote to his father. . . . (Colonel Risden Tyler Bennett became a colorful judge and congressman after the war.) Capt. Allen's arm had to be amputated. . . .

"Peter P. Scales, my classmate at the University, dies. . . . I have prayers with my regiment and with Dr. Sprunt of the 20th who is sick. . . . Meet chaplains. Rev. Dr. Broadus presides. . . . (Dr. Broadus was a famous Baptist preacher who became president of Theological Seminary at Louisville after the war.). . . .

"Furlough in my pocket, but feel it my duty to remain at my work. Much encouraged by frequent conversions. . . .

"Rev. J. W. Jenkins (Methodist Orphanage, Raleigh) baptizes my fourth son, James Russell. . . .

"Visit Hoke's brigade. Bro. Rumple preaches for us. . . . He said, 'Bro. Betts, as soon as I die I shall go straight to my blessed Jesus.' That was a happy moment for me. I feel it pays me a thousand times for all the nights I ever slept on frozen ground, snow, or mud. . . .

"Bury Ruffin. . . . While reading letter from my wife, fierce cannonading begins at Kelly's Ford, where the 2nd and 3rd suffer sadly. Col. Sillers is mortally wounded. Many wounded; many captured. Army falls back. . . . Col. Sillers died; I shall see him on earth no more. . . .

"I go to my brother Alvin's near Cary. . . . Dr. Deems preaches funeral of Rev. J. C. Brent. . . .

"Hear Bro. William Closs (famous Methodist preacher) preach at 11 a.m. and Bro. Jenkins at night. Last evening with my family. . . .

"Ride with Bro. N. B. Cobb to see Johnston's brigade, and also see Bro. Gwaltney in first regiment. Bro. J. H. Robbins arrives and preaches for me. . . .

"See over a thousand Federal prisoners en route to Orange courthouse. . . . Capt. Clark Moore fearfully wounded. . . . Visit Capt. S. A. Sutton of 45th N. C. who is wounded. He died. Lieut. Eubanks, 32nd N. C. dies in peace. . . . Found W. E. Pell in Chimborazo hospital. Preach to Hoke brigade in morning and to Johnston's in afternoon. . . .

"Drive on through Charlestown. Sup with Rev. J. William Jones and family. . . . (Rev. Jones was the famous chaplain who wrote *Christ in the Camp.*)

"Heavy fight and victory in a.m., but our lines are broken in p.m. and we suffer much. Capt. Moore is killed. Mr. Elliott and Bro. Kittrell are killed. We fall back. . . .

"Solemn day set apart in memory of Generals Rodes and Ramseur. I preach in a.m. and Bro. Carson in p.m. Visit Rev. Geo. W. Purefoy. His father raised three sons, all preachers George W., James F., and Addison. My oldest daughter converted under the preaching of Rev. A. F. Purefoy, a son of James F. . . . Sup with Rev. S. Pool (the president of the University of North Carolina during Reconstruction.). . . .

"Peace Commission fails. . . . During this week heard that Lee had surrendered. I told my friends I would join Johnston's army. . . .

"I rode all night, crossed the Haw river, overtook Johnston's army, and reported to General Hoke who assigned me as chaplain to 17th N.C. . . .

"The following night comes tidings of our contemplated surrender . . . I had seen many of them dead, wounded or prisoners (Federals). . . . Near Chapel Hill one rode up to my side. . . . The town (Chapel Hill) was full of Federals, each home had a guard detailed to it by the Commanding General (W. T. Sherman). In due time I called at headquarters and was paroled."

After the Civil War, Reverend Betts wrote the article on Chaplains for Chief Justice Clark's *Regimental Histories.* He served the Methodist circuits throughout Eastern North Carolina with such distinction that he was made a trustee of the University of North Carolina. The university conferred on him an honorary Doctor of Divinity degree. END

When an American says that he loves his country, he means not only that he loves the New England hills, the prairies glistening in the sun, the wide and rising plains, the great mountains and the sea. He means that he loves an inner air, an inner light in which freedom lives and in which a man can draw the breath of self-respect.

—Adlai Stevenson (1962)

By Ernest J. Arnold

The Protestant Radio and Television Center, Inc.

THE Protestant Radio and Television Center is uniquely geared to meet the needs of chaplains throughout the world. Its record of service to the broadcast ministry of the Armed Forces Chaplains Board through the Armed Forces Radio and Television Service has been an enviable one over the past decade and a-half. Its resources of recorded materials available to individual chaplains for custom use in areas of combat, in hospitals and rest homes, and with isolated units and individuals are almost unlimited.

This nonprofit, interdenominationally owned and operated production and distribution center, located in Atlanta, Georgia, was chartered in 1949. Today it is the world's largest distributor of non-commercial religious radio materials. It is also a well-equipped "production house" for the making of such audio-visuals as motion pictures, filmstrips, and slide presentations. Its staff represents an assembly of professionally trained individuals dedicated to the most creative use of man's modern tools of communication for the enrichment of religious life and educational processes.

Broadcast Activities

The Center epitomizes the successful cooperation possible between religious organizations and the broadcast industry. Approximately 2,300 radio stations in America currently provide "public service" (free) time for daily or weekly broadcasts of programs produced at the Center by the many religious groups utilizing these facilities.

No station has ever charged the Center a penny for broadcast time, and the Center has never charged a station for programs and materials released by the Center on behalf of the participating religious group.

All broadcast materials produced and distributed by the PRTVC are for, and on behalf of, recognized religious and educational agencies. Most materials prepared for use throughout America are simultaneously or subsequently made available for worldwide release through the AFRTS.

These include such programs as:

THE PROTESTANT HOUR, now broadcast by 532 stations in America, has been heard continuously over the worldwide network of the AFRTS since 1952. This 30-minute weekly radio worship program contains messages and music highly representative of the best of Protestantism.

BANNERS OF FAITH is a 30-minute weekly radio program designed solely for Armed Forces presentation, and is now in its second year of broadcast. Initiated under the supervision of the Armed Forces Chaplains Board, this program gives opportunity for the vast number of religious groups providing chaplains for military service to be heard on the AFRTS.

BE STILL AND KNOW, a 2½-minute daily devotional including music, scripture, meditation, and a thought for the day, was released first for Armed Forces broadcast in 1959. It is currently on 1,158 radio stations in America.

The Upper Room Radio-Television Parish, the broadcast arm of the world-famed Upper Room devotional magazine, makes all of its seasonal programs available for Armed Forces broadcast. Since 1952 when Christmas and Easter programs were first released through the PRTVC, the number of series has steadily multiplied, making a wide selection of such seasonal programs available.

Non-Broadcast "Tapes for the Times"

A growing activity of the PRTVC is its release of non-broadcast materials for chaplains' use in combat zones and in recovery areas. As early as 1954 the Center produced a hymnody library of recorded music for the U.S. Air Force. Printed wordbooks accompanied this material, since no combined Armed Forces hymnal was available at that time. In 1960 the Center produced 500 albums of recorded organ selections from the new Armed Forces Hymnal.

More recently the Center has produced, in cooperation with various military units, tapes for varied use, including "listen to" music and worship services.

The latest offering of tapes includes a personal meditation series for hospital and institutional use. This unit consists of 24 fifteen-minute segments on six dual track tapes. Each segment contains two short inspirational messages and approximately ten minutes of music appropriate to the subject. The subjects deal with such matters as prayer, faith, happiness, forgiveness, love, discipline, courage, and freedom, among

others. These meditations are designed to introduce new ideas and to stimulate thinking. The music represents a variety of interests, including popular, folk, and traditional treatments of favorite songs and hymns.

A full listing of all tapes for non-broadcast use may be secured from The Protestant Radio and Television Center, Inc., 1727 Clifton Road, N.E., Atlanta, Georgia 30329. The Center encourages chaplains to request recorded materials that can best meet their individual demands. It stands ready to take such ideas, develop them, and offer them to other chaplains who may have similar needs.

Easter Meditation Tapes Available

UNIT 9: Set One: "The Seven Last Words"
Two Tapes—$8.00—Dual Track—3¾ ips

These seven devotional programs, 15 minutes each, are based on the words Jesus spoke from the cross. Music by choir, organ, and string quartet plays an integral part in all the programs. In addition to appropriate hymns there are selections from "The Seven Last Words," by Schutz; "Messiah," by Handel; and "The Crucifixion" by Stainer. This series, produced by the Upper Room and Television Parish for radio at the Protestant Radio and Television Center, was awarded a medal and citation from the Freedom's Foundation and is now available for non-broadcast use.

UNIT 9: Set Two: "When Christ Came Back"
Two Tapes—$8.00—Dual Track—3¾ ips

In music and meditation these six programs, 15 minutes each, tell the story of how Christ's followers reacted to the news of his death and resurrection. This series was produced by the Upper Room Radio and Television Parish at the Protestant Radio and Television Center and was originally released for radio use, now available for non-broadcast purposes.

Order from **Protestant Radio and Television Center, Inc., 1727 Clifton Road, N.E., Atlanta, Georgia 30329. Phone (404) 634-3324**

Much present-day preaching and Christian practice are no longer relevant to contemporary confusion. Too many church people seem unaware of what the world has become. The pat answers and the shallow proverbs give forth a hollow sound to men grappling with mystery and uncertainty. Confronted with confusion and despair, Christians must be something more than well-meaning, simple, uninformed people.

—Bishop Gerald H. Kennedy

The artist displays the painting of four Army chaplains serving with the 4th Infantry Division during a field training exercise at Fort Lewis, Wash. L-R: Chaplain (1st Lt) Martin M. Feinsod; Chaplain (Capt) Max W. Wilke; Division Chaplain (Lt Col) William R. Hett; Chaplain (Maj) John C. Brady. The chaplains represent the three faiths, as shown by their vestments against a forest setting of soft green.

Chaplains on Canvas

By Peggy L. Penney

WHEN Major General A. S. Collins, Jr. commanded the 4th Infantry Division at Fort Lewis, Washington, he used to greet new troops with these words:

"Our chaplains are a group of fine men dedicated to serving the members of the armed forces. They represent your home, churches, and synagogues. You will find them available at all times in the field or in garrison. I invite you men to become well acquainted with them."

One day as General Collins spoke to a group of newly assigned soldiers, Artist Philip Griffin Schuyler listened to this forthright tribute to the men of the chaplaincy. He was embarked on a five-year program to paint a representative historical series of 25 canvases depicting the life of the modern soldier. General Collins' words inspired him to create a painting—a work that would capture on canvas the dedication of these men of God to the troops they serve.

"I wanted particularly to call attention to the religious life of the men of our armed forces," he said later. "I was most anxious to emphasize that an Army chaplain's duties are wherever the troops are—bringing God to men and men to God."

A short while later, Artist Schuyler was invited to accompany the men of the 4th Infantry Division on a field training exercise. It was here that he found the chaplains in the representative situation he was seeking. From this experience came his painting, titled simply "Chaplains."

It was a cold and windy day in the rugged terrain of the exercise area—a day that began in the chill dawn. The tactical exercise involved a critical situation demanding immediate relocation of a brigade compound. Schuyler, a 53-year old retired Army captain, felt quite at home in his field uniform with the 4th Division patch on the shoulder and the word "Historian" printed on a white strip on his field jacket.

He saw three chaplains—Jewish, Protestant, and Catholic—don the field vestments of their faiths and hold services for the men about to move out on the day's operation. His artist's eye scanned the scene: chaplains moving slowly through the area offering encouragement to the men clustered in chilled groups.

STILL looking for that scene he wanted to capture on canvas, Schuyler heard the roar of a jeep and turned to see Chaplain (Lieutenant Colonel) William R. Hett, 4th Division Chief of Chaplains, arriving from his field headquarters.

Chaplain Hett unfolded a field map and Schuyler reached for his sketch pad. The four chaplains gathered under the waving boughs of a tall pine. The vivid colors of their vestments contrasted sharply with the olive drab of their field uniforms and the deep green of the forest setting.

Here, on a cold and dreary day, listening to their chief give the orders that would send them out to face the rigors of Army life with the men whom they served, Schuyler found the picture of the chaplains that he had

been waiting for. Even as his own numbed fingers grasped the pencil to begin sketching, he thought again of the words of General Collins. "You will find them available at all times. . ."

The artist spent nearly three months completing the final painting with oil on canvas. The quickly made field sketch was supplemented by photos and long hours of posing by the chaplains in Schuyler's makeshift studio set up behind the coin-operated food dispensers in the Fort Lewis Inn.

When finished, the painting was sent to the Department of Army History where it was valued at $18,000. It is now part of the department's historical collection. "Chaplains" was first displayed at the Seattle Civic Center where it highlighted the Chaplain's Section display at the 1966 Armed Forces Day observance. The painting has since been shown at post chapels, churches, and synagogues as well as the Washington (D.C.) Gallery of Art.

The artist, Philip Schuyler, is now (December, 1966) at Ford Ord, California, where he is completing a series of three paintings depicting the training a soldier receives. From Fort Ord, he will go to Vietnam where he will show the combat life segment of the Army.

Schuyler is working strictly as a free-lance artist. He has not been commissioned by the Army. However, when completed, his paintings are submitted to the Department of Army History for evaluation. Paintings such as those by Schuyler are then bought, usually by private industries or foundations, through a recognized museum of art and presented to the Army for its historical collection.

Most of his paintings are developed in just the way "Chaplains" was born—by staying with a unit, group, or individual until he sees something that is typical. "The work must be completely factual, but completely spontaneous," he says.

SCHUYLER, a direct descendant of General Philip G. Schuyler of Revolutionary War fame, began his career in 1927 as a summer employee of the Brown and Haley Candy Company's art department while still a Stadium High School student in Seattle. He later served an apprenticeship in the art department of Fox West Coast theaters and tutored privately with leading artists such as S. MacDonald Wright and Ernford Schonhoft. Schuyler was art director for a San Diego, California, theater chain and for Republic Pictures Corporation before going to the Boston Herald as a staff artist in 1937.

He enlisted as a private in the infantry in 1940. Following his graduation from Officers' Candidate School at Fort Benning, Georgia, he was commissioned a second lieutenant and retained as an instructor. He established and operated the visual aids division at Camp (now Fort) Hood, Texas, before going to the European Theater as a company commander during World War II. He was wounded and reclassified for "limited assignment." His artistic talent was utilized once again when he became Officer-

in-Charge, Art and Cartography, History Section in the Army's European Theater. He contracted polio and was retired.

Since then, Schuyler has worked as a staff artist on the *Philadelphia Inquirer*, lectured in various art departments at colleges and universities, studied the old masters (especially Goya) at the Prado in Madrid, Spain, and at the Munich Academy of Fine Art in Germany. From 1946 to 1950, he was a student at the Art Students League in New York. By taking a class-load of seven hours a day, nine months per year and attending summer sessions he was able to complete five and a half years of advanced work.

Of his present work, he says, "As an artist I feel an obligation to give back through a series of paintings a meaningful and constructive segment of society." The segment he has chosen to portray is the U. S. Army.

His wife, Joyce, a writer, documents each of the paintings by interviewing all the people in the pictures and recording the incidents involved in them. The theme of the series is "Confidence." When completed the works will be displayed in museums and will tour as part of the historical exhibits of the Department of Army History.

"Our Army today is the finest in our history," Schuyler says. "Its leadership and training are superb. We hear and read about the inadequacies of our younger generation, but they, too, are the finest this country has ever had. They are larger, healthier and better educated.

"I believe that a boy becomes a man when it is necessary. The youngsters in our Army today are confident, well-trained men because it is necessary. This I wish to portray."

In this molding of boy into man in the Army, the work and dedication and help of its chaplains has not been overlooked by Artist Schuyler. END

HELP OUR MEN IN VIETNAM

The General Commission is receiving requests for free copies of THE LINK and its other Christian literature items in quantities which go beyond the funds available. We always respond to the requests in limited amounts, but we could do much more for the servicemen at home and overseas, as well as for men in hospitals and prisons if the cost were underwritten.

Perhaps you or an organization to which you belong would like to make a contribution for such a purpose. We are authorized to receive offerings, memorials, and endowments for the distribution of Christian literature. Write to The General Commission on Chaplains, 122 Maryland Ave., N.E., Washington, D.C., 20002.

By B. Starke

American Church of The Hague

American chaplains played an important part in the beginning and development of the American Protestant Church of The Hague. This article by B. Starke originally appeared in the Hilton Holland, and was reprinted with their permission.

CHANGES brought about by world travel in today's jet age are immeasurable. Barriers of communication and trade are constantly falling. The oneness of the world becomes apparent as people leave home to work in foreign lands. The modern church, with its ecumenical concern, is stimulated toward greater mutual understanding. Religious thought in many lands reconfirms the "oneness of God." The American Protestant Church of The Hague, in the Netherlands, which celebrated its 10th Anniversary, October, 1966, stands as an example of this concept. In worship and work, The Hague church represents what can be accomplished when heterogeneous people meet and strive toward a goal of Christian service.

A brief history reveals its surprising growth since the turn of the century. In this English-speaking congregation, members from forty different nations and twenty different denominations have effectively joined together. It seems especially appropriate to find this unified Protestant church in the historically tolerant Netherlands, which is half-Catholic and half-Protestant today. Here the Pilgrims found freedom of worship for more than a decade before they departed for the New World, leaving their adopted city of Leiden. In 1948, Amsterdam, the capital of the Netherlands, was the site of the first meeting of the World Council of Churches.

As early as 1900, Jacob Smelik, a teacher in The Hague, organized English-language worship services for

The Protestant Pavilion at the Brussels World Exposition of 1958-59 was transported by barge to The Hague and became the American Protestant Church.

summer tourists. These services, which were held in the "Union" building on Prinsestraat, attracted the interest of the Reformed Church in America.

Beginning in 1903, they provided American pastors each summer, while the Nederlandse Hervormde Church provided the meeting space. Growing interest in the services continued in spite of the temporary curb the two World Wars imposed on activities. After 1945, the Hervormde Church sought the best way to continue their traditional tourist services and formed a committee to this end. The Rev. A. C. J. van der Poel, Chief of Chaplains of the Royal Netherlands Air Force, contacted the chaplains of the Allied Air Forces in Europe for their aid and suggestions. The postwar growth of the English-speaking population of The Hague made the need for permanent worship services apparent.

In 1952 under the leadership of United States Air Force Chaplain M. C. Poch, these residents attended the tourist services in The Hague's Grote Kerk. The USAFE Chaplains, stationed at U.S.A.F. bases in Wiesbaden, Germany, came to The Hague one Sunday each month to worship with the members of the diplomatic, business, and military communities. The congregation determined to continue to worship together the year round. As winter approached, the unheated 14th century Grote Kerk was forsaken for the warmth of the chapel in modern Bronovo hospital. Then three years later, U.S.A.F.

Chaplain Richard B. Hayward met with eighteen families to discuss the feasibility of formally organizing their own church. The group continued to receive the strong support of the Nederlandse Hervormde Church as they worked to formulate interdenominational aims for the new church. The fledgling congregation readily agreed to carry on the same tradition of welcoming tourists that the Dutch church had supported.

Then for the first time acting as a church body, with a need for its own minister, the leaders contacted the National Council of the Churches of Christ in the U.S.A. The Reverend Gilbert T. Bremicker answered the call and with his installation in September, 1956, the church was officially founded. Although he came to serve for six months, the challenges of his work extended his stay to six years.

QUEEN Juliana, of the Netherlands, formally recognized the American Protestant Church of The Hague in 1957 by accepting the constitution that embodied the aims of the unified denominations. Only two years later, the expanding membership attended two services each Sunday, with the children in Sunday school several miles away. Such rapid growth made the need for a church "home" obvious.

The solution for this seemingly overwhelming housing problem came from an unusual source, the Brussels World Exposition of 1958-1959. Millions of "Expo" visitors admired the Protestant Missions Pavilion designed by Belgian architect P. Calame Rosset. This Pavilion resulted from the efforts of the Reverend Pieter Fagel, a Dutch minister serving in Brussels. Many people expressed the hope that the building could be preserved after the "Expo" closed. The dream of moving the structure to a permanent site in The Hague was realized through donations from individuals, companies, and organizations all over the world. Then, the church was dismantled and transported by barge to the Netherlands and work began to adapt it to the building site purchased in The Hague, with Dutch architect M. M. Immerzeel assisting his Belgian colleague Rosset.

The sentiments of everyone who had taken an interest in the project were expressed in these words at the May, 1961, ground-breaking ceremonies, "May the doors of the church always be open to those who would enter, and may those who enter always find the fellowship they seek." Appropriately the words of a hymn, "We gather together to ask the Lord's blessing," were sung to the tune of an old Dutch folk song, "Kremser." This traditional American thanksgiving hymn is believed to have come to the U.S. with the Pilgrims. The furnishing of the church was supported by gifts from all parts of the world; some gave hymnbooks, others donated appointments for the sanctuary, former Queen of the Netherlands, Princess Wilhelmina gave a St. James pulpit Bible, the Hervormde Duinoord Congregation of The Hague presented

a Dutch Bible printed in 1736, and yet another Bible, the Standard Revised Edition, was the gift of the English and American Episcopal Church of The Hague.

On Palm Sunday, 1962, the Honorable John A. Rice, at that time American Ambassador to the Netherlands, participated in the dedication ceremony of the American Protestant Church of The Hague that culminated the joint efforts of so many to realize a church building. Multihued windows decorate the circular worship center which seats 350 people. This sanctuary is joined to a two-story school wing by a glass enclosed reception area that was originally a walkway through the Pavilion in Brussels. This allowed visitors of all faiths to come into the heart of the building even if they were hesitant to attend services.

From the time of the very first meeting, no matter how small, the congregation always sought ways to serve the community. A Women's Guild, was organized in 1956, not only to provide group fellowship but to serve others. They contributed funds toward the building of a chapel which now stands at Kroeskamp, a Dutch and NATO forces retreat center near Apeldoorn. Worshipers always welcomed a chance to meet and visit during the coffee hours the women arranged. This tradition, begun when the congregation worshiped in the Bronovo Hospital Chapel, still adds to the informal fellowship in the reception area each Sunday. Other ladies found that they could help by doing small tasks in the hospital and working on fund-raising bazaars. The annual program of the women's group represents concern for others.

The American Protestant Church of The Hague is not only self-governing but self-supporting without endowment or denominational gifts. It relies on the talents and gifts of its members and friends to implement its extensive work. From its inception the church has reserved a substantial part of its annual funds for benevolences around the world. It is affiliated with the National Council of Churches of Christ in the U.S.A. and with the World Council of Churches.

When the Reverend G. T. Bremicker left The Hague in 1963, he had not only been honored with a Doctor of Divinity Degree, but had nutured the young church, supervised the building program, and charted the future. He encouraged art exhibits and musical programs in the church community center as well. An active congregation called the Reverend David P. Thompson, in 1964, from Marysville, Ohio, to lead the multifaceted program of worship, education, and service.

IN CONTRAST to the eighteen original families, four hundred resident families, including many Dutch, today participate in the life of the church. Many travel from the distant corners of Holland to attend the two Sunday worship services. Since the average family stays in The Hague only two years, the community is constantly changing, but the tradition of service to residents and visitors

continues. Past church-members are found in all parts of the world.

Included in the regular activities of the church are Sunday school and child care for some 200 children during the worship services. The choir director, Mr. Henry Blackmon, works with adult and youth choirs, often planning concerts to be presented in other churches. Summer finds the schoolrooms filled with more than one hundred children participating in two busy weeks of Vacation Church School.

The church building also serves the entire community. Boy Scouts, conferences, classes ranging from Rhythmic Exercise to Basic Conversational Dutch, keep the building constantly occupied. The library of the American Women's Club of The Hague is located on the second floor. Weddings, baptisms, and the annual candlelight Christmas service take place in the sanctuary. The community joined in a John F. Kennedy memorial service, and high school graduates remember that they received their diplomas here.

The American Protestant Church, at Esther de Boer van Rijklaan 20, near the heart of The Hague, observed a "Decade of Faith" during its 10th Anniversary Celebrations that were held in October, 1966. A communion service placed a fitting emphasis on thanksgiving and rededication. An open house featured glimpses into the church's history. The Reverend Alan A. Brash, Acting Director of World Mission and Evangelism of the World Council of Churches, addressed a congregational dinner. Four special choir concerts were presented. Dr. and Mrs. Bremicker traveled from New York to be with The Hague congregation.

Traditionally, at Easter Sunday worship services, children bring flowers of every color and variety to fill a large cross near the communion table. This symbol of small gifts given each one in his own different way while working toward a single goal represents the American Protestant Church of The Hague. The efforts of many have made this unique church "One" to the glory of one God by carrying truth through words and deeds to the community in Holland and around the world. END

Are you willing to

Fast from CRITICISM and feast on PRAISE
Fast from SELF-PITY and feast on JOY
Fast from ILL-TEMPER and feast on PEACE
Fast from RESENTMENT and feast on CONTENTMENT
Fast from JEALOUSY and feast on LOVE
Fast from PRIDE and feast on HUMILITY
Fast from SELFISHNESS and feast on SERVICE
Fast from FEAR and feast on FAITH?

By Vincent Edwards

Meet Bishop Asbury

NO MILITARY leader in history ever planned a campaign with more thoroughness than Francis Asbury did his preaching missions. The famous leader of Methodism was unquestionably the New World's greatest circuit rider. Altogether, he traveled nearly 300,000 miles on horseback in his early years. Later, after he had been made bishop, his faithful subordinates were sent out to the most remote parts of the original states, while others were dispatched across the Alleghenies and into the dangerous frontiers of Ohio and Kentucky.

Like the conscientious commander that he was, Bishop Asbury never expected his skirmishes and shock troops to face greater dangers than he himself would risk. Of no general was the statement truer that his home was in the saddle. "My horse trots stiff," he noted in his *Journal*, "and no wonder when I have ridden him upon an average of 5,000 miles a year for five years successively." Day after day, fighting off continuous ill health, the tireless trooper for Christ was on the march.

The curious fact is that, in his youth, Francis Asbury could have been called a "Mamma's boy." It is true that he was not allowed to associate with the free-and-easy chaps of his own age in his Welsh village. His mother had a dream that he was to become a great evangelist, and after that, she set herself as a barrier to any kind of wordly contamination for this son who was the apple of her eye.

But neighbors who thought he was a "softie" had to revise their opinions when they learned of the young man's fearless decision. Asbury was only twenty-six when he broke away from

his sheltered surroundings, said a fond farewell to his devoted mother, and left England to become a Methodist missionary to the great wilderness country of America.

If anybody wondered what led him to do it, he had a good answer ready. Only eight days out of England and while he was still aboard ship, he put down in his celebrated *Journal*:

> I will set down a few things that lie on my mind. Whither am I going? To the New World. What to do? To gain honor? No, if I know my own heart. To get money? No, I am going to live to God, and to bring others so to do.

When he arrived in New York, he hadn't been around that town more than a few days before he became quite out of patience with the lack of enterprise on the part of other preachers. So, though he was only a subordinate, he borrowed a horse and started off through the neighboring villages of Westchester County, preaching wherever he had a chance—in taverns, in the streets, even in jails.

It wasn't easy. He kept so continuously on the move that he wore out both himself and his horse. The cold winds of the new land were a nightmare, and being unused to the climate, the young man contracted a severe cold. But he kept preaching, even when he was shaking with chills and a fever. Forty-five years later he would still be doing it, when, racked by a consumptive cough, he had to be lifted in and out of his sulky.

The Bishop's famous *Journal*, covering a period of more than four decades, still remains a mine of lively observations and entertainment. A great deal of it is concerned with his travels when he planned new extensions of Methodism, following the tide of population, appointing preachers, and opening more and more churches.

It is in these pages that his humor and understanding really come to light. In the midst of a gale on the ocean, he jots down this rich bit: "I find talk more than is profitable." Of an erring brother, he mildly notes: "Behold, Elder Strait is crooked enough; gone off with things not his own." The supposedly rich rewards of being a bishop are also exploded: "We are two hours in the chapel, four hours at the preaching stand, and then come home. We sit six hours a day in conference. Poor bishops. Sick, lame, and in poverty!"

Francis Asbury never married, and he had no home except when sickness forced him to give up for a while. He suffered from attacks of various diseases and intestinal disorders, but the pioneers of the wilderness got no hint of his "thorn in the flesh" when they saw their bishop come riding into the settlement.

A tall, slender man with a fine forehead and handsome eyes, he always made a striking impression, dressed as he was in a frock coat and wearing a low-crowned, broad-brimmed felt hat. In his last years his flowing white hair made him look like a patriarch. With roads turned to quagmire, with zero winds cutting his face, with no sanitation in most of the frontier homes where he stayed, Bishop Asbury

pressed on until the "good tidings" had been carried into the remotest corners of the land.

Good soldier to the last, he made this note in his *Journal* in those final days when he had grown too feeble to preach long sermons: "My mind, perhaps, partakes of the weakness of my body; I let fly a few scattering shots; I keep up a kind of running fire with my small-gun sermonizing." But even then he did not quit. He was still on the road, hurrying from Virginia to the General Conference at Baltimore when he received his higher summons. Death came to the great churchman in his seventy-first year on March 31, 1816. END

AT YOUR SERVICE

Religion in Communist Dominated Areas, an 8-page bulletin published twice a month, $10 per year, International Affairs Commission, 475 Riverside Drive, New York, N.Y. 10027.

Until recently, the effort in the United States to cover all spheres of the Communist world has left one serious gap. This has been the inadequate attention given to a systematic study of Communist policies and practices with regard to churches and religions.

In order to fill this serious gap the National Council of Churches through its International Affairs Commission initiated in the spring of 1962 a modest publication entitled, **Religion in Communist Dominated Areas**, edited by Paul B. Anderson and Blahoslav S. Hruby. The purpose of this periodical was to make available information on the attitudes and practices of Communist Parties with respect to the life, work, and vital concerns of Christians and peoples of all religions in Communist dominated countries.

The bulletin was first intended to be a restricted project for the use of members and constituents of the International Affairs Commission. Soon, however, it became known in government, academic, and research circles. The editors received from competent persons in the USA and abroad the suggestion that this service be made available to a larger range of readers. In response to these suggestions, I am pleased to tell you that it is now available. The bulletin consists largely of direct translations of articles selected from more than 100 different Soviet, East European, and Chinese publications with a minimum of explanatory comments.

If you write, edit, or broadcast, it will keep you currently informed on the struggle between religion and atheism in countries which are trying to establish a Communist form of life.

—from a statement by R. H. Edwin Espy, Gen. Secy., National Council of Churches.

By Gary Bousman

The Chaplain and the Grief-Stricken

AS IF unaware of the fact that they had just finished shaking hands, Mark K. grabbed the hand of the visitor standing beside his bed. "I don't know what to do! I don't know what to do!" he exclaimed. Mark was a patient at a Veterans Administration Hospital in Wisconsin and the visitor was one of the hospital chaplains.

During the previous night the patient had been brought to the hospital following an auto accident in which his wife and two-year-old daughter were killed. There was a brace around his shoulder and bandages covering the lacerations on his face. If he felt any pain, he showed no concern, but his eyes, his expression, and every sentence he uttered betrayed the agony of grief.

"They tell me my wife and little baby were killed," he said. "I don't know what to do!"

"Do you want to tell me about it?" asked the chaplain.

The patient continued, "I can't remember... I can't remember what happened."

There was a pause and the chaplain seated himself beside the bed.

Staring at the ceiling as if talking to himself, the patient continued. "She grabbed the wheel. That's the last thing I remember. My wife grabbed the wheel."

He then began to talk about his daughter and how much she meant to him. The chaplain said little but nodded now and then to show his concern.

There was a recitation of the events of the day of the accident—of the Easter egg they had left on the kitchen table, of attending church in the morning and of stopping to visit some friends in the afternoon. This was

followed by another outburst of emotion. "I can't believe it . . . I can't believe my wife is gone . . . my little girl gone . . . I don't know what to do."

Again there was a recitation of how much his daughter meant to him and of the dreams he had concerning her future. The patient talked on and on.

After a time a prayer was offered and the chaplain left, promising to return.

Subsequently the patient's pastor paid a visit and discussed the plans for the funeral. On the day of the funeral one of the chaplains came to the bedside and conducted a brief memorial service. In this experience Mark wept profusely and demonstrated grief. There were also visits from friends and one from the mortician who gave a description of the funeral service.

During the chaplain's numerous visits with Mark there were more outbursts of emotion, more tears, and occasionally expressions of anger—especially against the landlord who apparently locked the house after the accident.

Gradually, as his physical condition improved, the patient began to socialize with other patients. The chaplain paid his last visit on the day before Mark was released from the hospital. When asked "how things were going" the patient replied, "The outside is healed, but the inside still hurts."

It is too early to know whether the "inside" healed but it is safe to say that the treatment received at the hospital may have added to the healing of one of life's most painful injuries, namely grief. In this case the chaplain allowed the patient to express his feelings. The chaplain was not shocked or frustrated by the outbursts of emotion. He did not argue or try to soothe the problem over with honeycombed metaphors. Nor did he in any way attempt to discourage the tears or imply that weeping is unmanly. There were no "be brave" exhortations. Expressions of anger were freely accepted as a part of the grief experience.

Here, as in many cases of grief due to death, the constellation of relationships was broken and aspirations concerning the future destroyed. The patient faced the job of picking up what was left and starting over again.

It was fortunate that Mark was able to verbalize his grief. Had he tried to put up a bold front, withhold his tears and feelings, or retreat into solitude, the prognosis would have been poor. The chances for a delayed or postponed reaction were therefore reduced.

Another hopeful sign is the fact that Mark welcomed all visitors. Unlike many of the grief-stricken patients studied by Dr. Erich Lindemann after the Coconut Grove fire in Boston,* Mark did not avoid friends and visitors who came to see him. Whether he was able to continue these contacts remains to be seen. At this level the hospital chaplain is handicapped because he is not able to continue the counseling relationship.

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*Erich Lindemann, "Symptomatology and Management of Acute Grief," *American Journal of Psychiatry*, Sept. 1944.

Hostility, a common feeling among bereaved people, is seen in this case when the patient learned that the landlord had locked the house immediately after the accident. For whatever reason the landlord took this step (it may have been done for the protection of the patient's household goods) the action provoked feelings of hostility which were freely expressed. It is to the credit of the chaplain that he did not attempt to justify the landlord or admonish the patient for his anger. He played his trump cards—concern and interest.

Strangely enough, this patient found more comfort and understanding from friends than from relatives. Whether this was due to hidden feelings of hostility is not known. It is rather obvious, however, that he was sensitive to the feelings of those around him.

On one point there is some question concerning a favorable outcome, namely, on the matter of guilt feelings. After all, Mark was driving and he admits his wife grabbed the wheel just before the fatal accident. He implies that he may have gone to sleep and, therefore, was responsible for the death of his wife and child.

The chaplain who ministered to Mark said, "I was never quite sure whether he placed the blame for the tragedy on himself or not but I have a feeling he had strong suspicion that his actions, or lack of action, had caused the accident. I was never able to draw him out."

Perhaps it is just as well that the chaplain did not attempt to push the point. The patient was in the hospital for only a few weeks and any infectious emotions caused by feelings of guilt may not have been ready for spiritual lancing. Had Mark raised the question concerning his responsibility, the chaplain would have done well to offer his counsel and pursue the point.

The chaplain was fortunate in that Mark's own pastor was able to visit him not only while in the hospital but made himself available after discharge. The chaplain's best friend in working with the grief-stricken patient is often the parish minister. At times the chaplains will do well to play a supportive role, allowing the pastor to take the lead in helping the patient do his grief work. There are times when the reactions to grief do not appear until after the patient has left the hospital.

This does not distract from the role of the hospital chaplain during the acute stages of grief. He may have to listen to an endless recitation of the events leading up to the tragedy. At times the chaplain may sit in silence, thus respecting the mood of the bereaved.

He mistakes his role if he feels he must try to stop the tears or give excerpts from a recent sermon. The grief-stricken are seldom in a mood for exhortations—though sometimes a few pearls of wisdom are a way of saying, "I understand." There might be occasions when the chaplain would want to say, "I know how you feel. I went through a similar experience myself." On rare occasions he may establish a "fellowship of the be-

reaved" by relating a tragic experience he has suffered, but this method is of questionable value except when the patient indicates an interest. Generally speaking, the bereaved are too immersed in their own grief to listen to the sufferings of others.

Prayer and Scripture reading are one of the best ways of saying, "I care and God cares." I have often seen people hold back their tears, putting up a stoic front until a prayer was offered. Then prayer brought out the deeper feelings and released emotions.

Prayer at such times ought to be sincere, simple and devoid of wordiness. Though the grief-stricken may not concentrate on the words of the prayer, he is sensitive to the feelings of his spiritual counselor. Counsel may have its limitations but the prayer of one who suffers with him helps to bind up the broken heart.

END

WHO IS DEAD?

Presbyterian Life magazine first printed the contrived exchange below. It raises an eyebrow at some of the current theological fads.

Gabriel: Have you heard what they are up to down on earth?

God: Earth?

Gabriel: You know, the crazy one near Mars.

God: Oh, you mean where they...

Gabriel: That's it. Now they're saying that you are dead and Jesus is in Selma.

God: You've got to watch that ambrosia, Gabe!

Gabriel: I swear—uh—state unequivocally that some young theologians are saying that your Primordial Totality has metamorphosed into the epiphany of immanence.

God: What does that mean?

Gabriel: I don't know but we've got Augustine working on it.

God: Is brother Beelzebub behind this?

Gabriel: Actually, it started when a philosopher named Nietzsche coined the phrase, "God is dead."

God: What is he doing now?

Gabriel: He's just finished writing on the west wall, "I was wrong" three trillion times.

God: How many people are affected by all of this?

Gabriel: Would you believe... all professional theologians?

God: No.

Gabriel: Well, would you believe... maybe as many as four Young Turks who never had a pastorate?

God: What's a Young Turk?

Gabriel: He's a theologian paid by the church to teach the opposite of what the church believes.

God: You've got to be kidding!

—Reprinted from *Southern Baptist Program*

By John Thompson

The Fate of the Prophet

THE ministry of the prophet is marked by a faithfulness to God's word in the face of every type of intimidation that man can conceive and execute. Not infrequently is he thrown out of the synagogue and sometimes run out of the land. For instance Amaziah the high priest of the status quo in Israel at the time of Amos threatened the prophet with excommunication and exile: "Go home, Amos, and peddle your venom elsewhere."

To keep him quiet Jeremiah was thrown into an old cistern, but the reverberations of his message would not be silenced and they haunted the conscience of the king until he ordered the prophet delivered. But later, labeled a traitor by his fellow countrymen, he was imprisoned. Let us hear Jeremiah as he described the conflict of the prophet in every generation torn between faithfulness to the Word of God and yielding to the intimidations of man:

> O Lord, thous hast deceived me,
> and I was deceived;
> thou art stronger than I,
> and thou hast prevailed.
> I have become a laughingstock all the day;
> everyone mocks me.
> For whenever I speak, I cry out,
> I shout, "Violence and destruction!"
> For the word of the Lord has become for me
> a reproach and derision all day long.
> . . .
> For I hear many whispering.
> Terror is on every side!
> "Denounce him! Let us denounce him!"
> say all my familiar friends, watching for my fall.
> "Perhaps he will be deceived,
> then we can overcome him,
> and take our revenge on him." (Jer. 20:7, 8, 10)

Or, translated into more contemporary terms: "I must maintain communication with my people." It isn't easy: a wife to support, two children ready for college, a cantankerous supervisor to please, the payments on the car, a building fund newly launched—these things can make "cowards of us all." If we could only preach as we should preach, live as a minister of Jesus should live and—"get away with it." *Why does duty so often come to us in the shape of a cross?*

Alas! how full of fear
Is the fate of the Prophet and Seer!
For evermore, for evermore,
It shall be as it hath been heretofore;
The age in which they live will not forgive
The splendor of the everlasting light,
That makes their foreheads bright,
For the sublime
Fore-running of their time!
—Henry W. Longfellow

Electronic Worship

By Kenneth A. Garner

WITH the development of the high fidelity tape recorder, chaplains have found a new and effective aid in conducting worship under conditions where organs, organists, or song leaders are not available. The very thought of using "canned" music for religious worship is, of course, repugnant to the chaplain and worshiper. After all, if we will just "make a joyful noise unto the Lord" God will bless our worship and we will be blessed through it. Unfortunately, noise is often about all the *a capella* singing by eight or ten untrained singers amounts to, and certainly it sounds less than joyful!

If certain precautions are taken, and appropriate equipment and techniques used, recorded music can be

most helpful in conducting worship, whether it be for a group of five men in a jungle setting, or a hundred and fifty in a tent or building where a good organ or organist is not available. The key to successful use is quality—of the tape-playing equipment, the original music being used, and the method in which it is used. Extremely high fidelity equipment is available today at reasonable cost, even in portable machines. The more nearly the music sounds like the original, the more effective it will be. Careful selection of the equipment in order to give faithful reproduction is necessary, because poorly reproduced music is worse than the poor attempt at singing *a capella*.

More and more music is being produced which lends itself to this use. Most useful is the *Air Force Hymnody Tape*, containing one hundred hymns from the *Armed Forces Hymnal*, with organ accompaniment and sung by male voices, in most numbers in a key easily reached by men. Tapes have also been produced under the supervision of the Chief of Chaplains, U.S. Army, which contain not only hymns but organ selections and other elements such as Doxology, Gloria Patri, and choral benedictions. The *Air Force Recorded Hymnal*, produced in the 1950's, is also useful, since it contains amens, choral responses, the Doxology, Gloria Patri, as well as organ music suitable for preludes, postludes, and offertory.

Perhaps a review of my own service, conducted in a building with approximately one hundred worshipers will be a good illustration of how taped music can be used. I make up a new tape for each service from my library of religious music which includes all those named. I choose hymns to fit the central theme of the sermon and scripture. The tape begins with a ten-minute organ prelude—sometimes classical works, and sometimes arrangements of familiar hymns. The first item of the service proper is a threefold amen, used at the close of the prayer of invocation, followed by the first hymn of the service. Next in order are the Dresden amen to follow the prayer of confession, quiet organ music for the silent prayer period, "Hear our prayer, O Lord" following the Lord's Prayer, the Gloria Patri, and "Almighty Father" following the pastoral prayer. Next comes the offertory and Doxology followed by hymns before and after the sermon. Final items on the tape are a choral benediction and the postlude. To speed up the making of each Sunday's tape, a master tape containing all the items used every Sunday has been prepared. This eliminates most of the switching of tapes on the master recorder and only the prelude, hymns, and offertory have to be inserted.

THE secret to a smooth flowing service is to have items on the tape follow each other very closely, so that the tape can be stopped at the close of the final note of one and will begin with the first note of the next portion with just enough silent space on the tape for the fraction of a second needed to stop and start the tape

movement. When "amens" and responses are truly responsive, timed to sound forth at the last word of a prayer, they have the appropriate meaning. When the chaplain announces the hymn and the organ responds immediately upon the pressing of a button, the service flows even more smoothly than with most church organists. To announce a hymn and then wait for several revolutions of the reel before the organ introduction begins, or to complete the Lord's Prayer and then have a deathly silence for even a few seconds spoils the whole effect.

Such elaborate and complete services as described here would not be appropriate in a field setting for smaller groups, but the principles would still apply, even when a shorter and simpler service is planned. Here in a hospital setting, the duplication of a home church or cantonment chapel in the U.S. is welcomed by soldiers who are out of the field for a few weeks. Many commendations on the effectiveness and appreciation for the deepening of the worship experience have been expressed.

An additional use of tapes is with a large outdoor sound system using chimes and the church bugle call from the tape. Care must be taken to have good music to begin with and in getting an appropriate match between the tape recorder and amplifier so that fidelity is not lost. The playing of chimes and the church bugle call for a period before the service where it can be heard throughout the area is a most effective "call to worship." If it is started a half-hour or so before the service begins, it gives the men a chance to get dressed and walk to chapel. The hearing of familiar hymns played by chimes reawakens memories of childhood or previous times when the habit of church attendance was well established and this sometimes is enough to get a man back to chapel.

END

BOOK NOTES

Science and Survival by BARRY COMMONER. The Viking Press. 1966. 150 pp. $4.50.

Is science getting out of hand? Yes, says the author. Is there anything we can do about it? (About the bomb, about polution, about technological failures, about fallout, about the possibility of the ultimate blunder—the use of nuclear weapons?) Yes, says the author. The author pleads for more knowledge, less secrecy; reports on benefits and hazards of technological innovations; social action. "Science can reveal the depth of this crisis, but only social action can resolve it" (p. 132).

See Yourself in the Bible by WALTER RUSSELL BOWIE. Harper & Row. 1967. 176 pp. $4.50.

A fresh and self-revealing look at familiar figures in the Bible.

THE THREE LOVES

HELPING HANDS. Army soldiers from nearby Camp Chitose and Japanese college students work together in their off-duty time building structures to house the Setana Dairy Center. They first cleared the land which was donated by the government of Hokkaido for the "Three Loves" Development Village.

BECAUSE of 'Three Loves,' Communism can never get a foothold in Setana, Japan," stated Chaplain (Maj) Kenneth Garner, US Army Combat Developments Command Experimentation Command, headquartered at Fort Ord, California.

The "Three Loves" movement—Love of God, Love of Man, and Love of Soil—was begun by an agricultural missionary organization to help the struggling farmer of undeveloped countries to help himself. The movement is at work in India, Denmark, and Japan.

Setana, a village in Hokkaido, Japan, is an example of the work of the movement. The farmers of this frontier area are a hardy folk, but they were brought face to face with starvation when a snow storm in October, 1958, ruined their rice crops.

They appealed to Church World Service and foodstuffs were sent and they did not starve. But this could happen again. The farmers needed to learn how to make a better living from their land.

This brought "Three Loves" into the picture. The movement saw that Setana was ideal for dairying and so plans were made to build a dairy center. Chaplain Garner joined the effort and with missionary Arthur Kamitsuka he set up work camps to erect buildings for the center.

American soldiers from Chitose volunteered to help as did Japanese students from the universities. "Heifers for Relief" in America sent dairy cows; then later pigs, chicks,

eggs, and even donkeys. Farmers came to the center for training and after a couple of months they were sent home with a healthy heifer on a rope to be the nucleus of his own dairy herd.

As a self-help center, Setana's "Three Loves" Village Development Project has flourished. However, there is still much to be done. It is estimated that the project will cost $23,000 more. The governor of Hokkaido has promised $5,555; the village itself has managed to raise $1,000; but $16,445 is still needed.

Last summer Chaplain Garner and other chaplains at Ford Ord devoted an entire Sunday's offering which was sent to Setana. The soldiers at Camp Chitose continue to help. Along with the gifts goes the greeting: "Chitose!" which means: "A thousand happy years!" END

CDCED CHAPLAIN THANKED. Chaplain Kenneth Garner shows to Suzanne Myers, Nisei civilian employee of the Command's G-1 Section, the plaque he received in appreciation of his part in the "Three Loves" Village Development Project. Chaplain Garner was made an honorary member of the group.

SCENE IN SETANA. The independent "state" of Hokkaido is to Japan much as Alaska has been to America. Cold and populated by pioneers, this Japanese frontier has thousands of acres of undeveloped land. The "Three Loves" movement is guiding the Japanese farmers who live there toward a more bountiful life—the free enterprise way.

NEWS ROUNDUP

Newest building on the American University campus, Washington, D.C. is a men's dormitory named **Leonard Hall**, in memory of the late Bishop **Adna Wright Leonard**. It will be part of a complex with Hughes and McDowell Halls, also named for Methodist bishops. Bishop Leonard, for whom the school's gymnasium was also named, was chairman of American's board of trustees, bishop of the Washington area, and chairman of the church's Commission on Chaplains at the time of his death in an airplane crash in 1943 over Iceland.

Chaplain **George Wilson**, USAF (Ret) has accepted a post on the staff of the Denver Council of Churches, Denver, Colo. We also have heard that Chaplain **Harmon Moore,** USA (Ret) will become the secretary of the Atlanta Council of Churches, Atlanta, Ga.

Methodists have added 47 chaplains to their total number during the past year and now have 540 on active duty, according to **Dr. John R. McLaughlin,** general secretary of the Armed Forces Commission. Approximately 174 Methodist ministers serve as chaplains with the Veterans Administration, also.

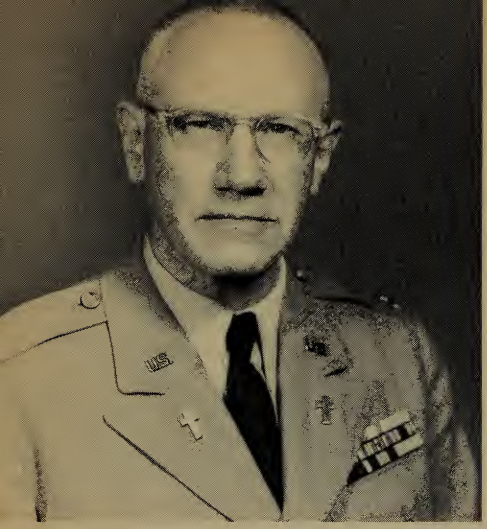
Chaplain, Col, **Albert L. Cutress,** Staff Chaplain, Tenth Air Force, retired in October at Richards-Gebaur AFB, Mo. Chaplain Cutress was commissioned in September, 1943, and he has served many tours abroad as well as stateside.

Chapel services in Qui Nhon harbor aboard an LCU of the 159th Trans Bn (TML), Chapel flag flies during worship service. The men reach the Chapel by an LCM boat which shuttles through the harbor. Field services reach the men working an 18-hour shift. Chaplain (Capt) David W. Williams is the unit chaplain.

Chaplain (Capt) Michael J. Quealy, who died in Vietnam, November, 1966. He went on active duty January 10, 1965, volunteered for active duty, and arrived in Vietnam, January, 1966. (See Jan-Feb 1967 CHAPLAIN.)

Chaplain (Lt Col) Marvin O. Gardner, Base Chaplain, 824th Combat Support Group (PACAF), presents check for $546. to Miss Mary Higa, director of Airin-En Orphanage, offering from the Protestant congregation at Kadena AB last September 18 in the presence of some of the children. Airin-En is sponsored by the Christian Children's Fund, Inc., Richmond, Va.

Chaplain (Capt) John H. DeSaegher and Peter Kraah conduct first baptismal service by immersion at Cu Chi, Vietnam, twenty miles north of Saigon, for members of the 25th Infantry Division.



A 3-area Clergy Indoctrination Seminar for church leaders of Groton, New London, and Norwich, Conn., was initiated. Leaders were, L-R: CDR Paul G. Linaweaver, MC, USN; Capt A. R. Christiansen, Chief of Staff COMSUBFLOT 2: The Rev. Robert W. Bermudes, President of Groton Clergy Union; The Rev. Joseph C. Stanley, Vice-president, Groton Clergy Union; CDR Robert W. Odell, Flotilla 2 Staff Chaplain.

CHAPLAIN PIEPKORN AWARDED ST MARTIN'S MEDAL

Chaplain (Col) Arthur Carl Piepkorn, USAR, professor of Systematic Theology, Concordia Seminary, St. Louis, Mo., was awarded the St. Martin of Tours Medal on Veterans Day, highest award given by The Lutheran Church—Missouri Synod's Armed Forces Commission, according to Dr. Kenneth L. Ahl, executive director.

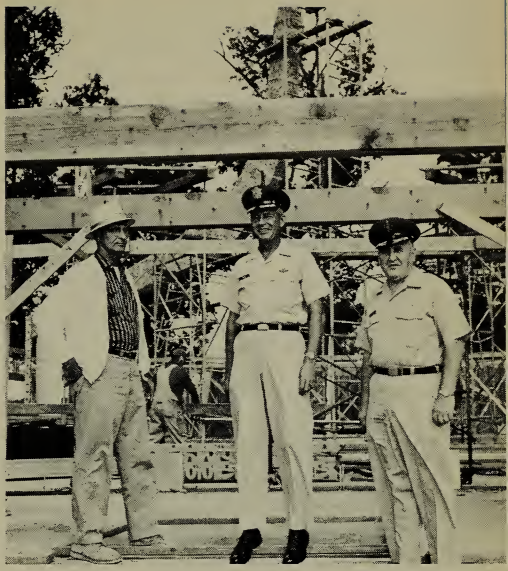
Dr. Piepkorn is the second recipient; the first was awarded to Dr. Paul L. Dannenfeldt, Fort Wayne, Ind., the Commissions' first chairman.

Dr. Piepkorn was on active duty for eleven years and among his assignments were president of the U.S. Army Chaplain Board (50-51); Fifteenth U.S. Army Chaplain and Chief, Chaplain Section, the General Board, U.S. Forces, European Theater (45-46); senior chaplain, U.S. Occupational Forces in Germany (45); U.S. Army Chaplain School Commandant (48-50). He received the Bronze Star Medal and the Commendation Ribbon of the Secretary of War.

When he accepted the call to the Department of Systematic Theology, Concordia Seminary, he resigned his commission in the regular Army and was recommissioned in the Army Reserve with the rank of colonel. He serves two weeks each year in the Office of the Chief of Army Chaplains.

In 1963, he delivered the retreat lectures for Lutheran military personnel in the European area at Berchtesgaden, Ger.

He is the author of several books about the Lutheran Church; is an editorial associate of the *American Lutheran*; member of the editorial staff of the *Concordia Theological Monthly*; contributing editor to *Dialog*, *Una Sancta*, *Studia Liturgica*.



Colonel Walter F. Derck (center), base commander, Scott AFB, Ill., and Chaplain (Col) Francis X. Murphy (right), Military Airlift Command Chaplain, check progress of the Chapel-in-the-Round as R. Norton of the contracting firm explains the construction.

Mrs. **William C. Shure,** wife of Post Chaplain (Col) **William C. Shure,** Carlisle Barracks, Pa., has been appointed to the Citizens Advisory Council on the Status of Women by Pennsylvania Governor **William C. Scranton.** Mrs. Shure was appointed as representative of the American Red Cross.

Field Command Defense, Atomic Support Agency, held its Fourth Annual Chaplains Training Conference at Sandia Base, N. Mex., last November. Command Chaplain (Lt Col) Charles E. Read presided. Some of the chaplains and their assistants attending were front row, L-R: Pickering, McDonald, Baker, Poussard, Lipscomb. Middle row, L-R: Roth, Baird, Gothard, Sloan, Parker. Back row, L-R: Pressly, Read, Clancy, Vessels, Rogers.

Plaque for one of the twelve newly installed stained glass windows at the Post Chapel, Carlisle Barracks, is presented to Army War College Commandant Maj Gen Eugene A. Salet (left) by Brig Gen Glenn Collins, Commandant of the Army Medical Field Service School, Fort Sam Houston, Tex. John the Baptist window was donated by the Army Medical Field Service School, located at Carlisle Barracks from 1918 to 1946. Another window (not shown) was the Esther window, which was donated by the Post Thrift Shop, honoring the heroine, Esther, who became the Queen of Persia and saved her people.

Dr. **Ivan L. Bennett,** son of Chaplain (Maj Gen) **Ivan L. Bennett,** USA, (Ret) and brother of Lt Col **John C. Bennett,** was sworn in as Deputy Director of the Office of Science and Technology in the Executive Office of the President. Nomination was announced by President Johnson in July.

His Excellency Aloysius J. Wycislo, Auxiliary Bishop of Chicago and pastor of I.H.M., shows the Gold Chalice (Dabrowka) gift of Poland's Primate Stefan Cardinal Wyszinski to American Poles. It was used at the Concelebrated Mass in observance of Poland's Millennium of Christianity in Chicago. Hosts were baked at the Shrine of Our Lady of Czestochowa in Poland.

The first Chaplain's Assistant to reach the rank of E-8 is Sergeant Major **Hughes L. Turner,** who is currently completing his second tour of duty at Fort Ord, Calif. He has completed more than twenty years of service stateside and abroad.

U.S. Army postal facilities (APO) for U.S. missionaries in Korea was terminated on February 9, 1967, due to the Status of Forces Agreement the U.S. government has signed with the Republic of Korea. In the future, all correspondence to missionaries must be mailed through the international mail to their Korean address. The Status of Forces Agreement allows the government of a country to have jurisdiction over any and all persons who come to live in that country.

Father Walter M. Abbott, Vatican Representative to the Advisory Council of the American Bible Society, speaks to the Annual Advisory Council session. He has been a long-time advocate of Protestant-Catholic cooperation in the production of a common Bible. During the 150th anniversary held in New York in November, 1966, 77 denominations and religious associations participated.

Discussing agenda for the Tri-service Protestant Chaplains Retreat at the Tama Religious Retreat Center, Japan, are, L-R: LCDR Norman J. Stanhope, CHC, USN, Taiwan; Chaplain, Lt Col, Thomas A. Shaddox, Fuchu Air Station, Japan; LCDR M. E. White, CHC, USN, Okinawa; Dr. Jack Boozer, Retreat Leader; Chaplain (Col) Arthur J. Estes, Vietnam. U.S. Army was host for study.

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Participating in the Workshop and Preaching Clinic at Fort Monroe, Va., were, L-R: The Rev. John C. Selner, Catholic University, Washington; Dr. David MacLennan, Brick Presbyterian Church, Rochester, N.Y.; Rabbi Max Eichorn, Jewish Welfare Board, New York City; Chaplain (Col) Richard W. Jungfer. Back row, L-R: Chaplain (Lt Col) Ray M. Rowland, Office of the Chief of Army Chaplains; Chaplain (Col) Maurice L. Sullivan, U.S. Army Chaplain Board; Chaplain (Col) Ned R. Graves, CONARC.

The Aviators Prayer Chapel at Fort Wolters, Tex., is located in the building next to the chaplain's office. It is a place of quiet and meditation for the Helicopter School students. Painting shows the Praying Hands of the Aviator. Beneath altar is a flight helmet, sun glasses, gloves, and scriptures.

Ninety-nine students of the Basic Class, U.S. Army Chaplain School, Fort Hamilton, N.Y., recently visited the Military Academy for a day-long orientation on the religious program for cadets and garrison at West Point. Shown, L-R: Chaplain James D. Ford, Cadet Chaplain; Chaplains Parks and Reed, members of visiting class; Chaplain (Lt Col) Porter H. Brooks, Post Chaplain.

Senior M/Sgt Walter G. Leeper (left) was awarded the GCC Certificate of Appreciation by Col James S. Griffin, Deputy Commander, 8th Army Depot Command, Taegu, Korea, while Chaplain (Lt Col) James R. Barnett watches. Sgt Leeper was also awarded the 8th Army Depot Command Certificate of Achievement for outstanding work in the Sunday school and chapel.

FIRST U.S. ARMY TRAINING CONFERENCE

Chaplain (Maj) Ercel F. Webb, Asst Div Chaplain, 50th Armored Div, N.J. Natl Guard, meets the Commanding General, First U.S. Army, Lt Gen William F. Train, at a reception honoring Chief of Army Chaplains (Maj Gen) Charles E. Brown, Jr., during the two-day conference. Chaplain Webb is pastor of Monumental Baptist Church, East Orange, and teacher of Lincoln High School. Chaplain (Col) Maury Hundley, Jr., First U.S. Army Chaplain, is also in the receiving line. Although Chaplain (Lt Col) Karl Applbaum (USAR) had a broken leg, he attended the conference at Ft George G. Meade, Md. Helping him are the Most Rev. Philip J. Furlong of the Military Ordinariate, New York (left) and Maj Gen Charles E. Johnson, Chief of Staff for the First U.S. Army (right). Chaplain Applbaum is rabbi of Avenue M. Jewish Center and serves at the 307th General Hospital, Jamaica, N.Y.

Discussing merits of workshop in religious education which was held at Ft. Dix, N.J. are, L-R: Chaplain (Maj) Homer G. Benton; Chaplain (Maj) James A. Peterson; The Rev. Howard French; Miss Ruth Stotsenberg; Mr. S. Allen Watson; Chaplain (Capt) Gerald Ristau.

Lt Col Howard S. Derr, Base Commander, HQ 343d Fighter Group (Air Defense) (ADC), presents Eagle Scout awards to Philip, Mark, and John Schoewe, sons of Chaplain, Lt Col, and Mrs. Theodore M. Schoewe, who look on with pride.

Vice-president **Hubert H. Humphrey** officially launched Unity Week at a special ceremony in which he received a presentation copy of "Living Room Dialogues" from Msgr. **William W. Baum**, executive director, The Bishop's Committee for Ecumenical and Inter-religious Affairs, and The Rev. **William A. Norgren**, executive director, Department of Faith and Order, National Council of Churches.

In accepting, he said: "The 'Living Room Dialogues' program, jointly published by the Paulist Press and the National Council of Churches, has demonstrated that fruitful ecumenical discussion can go forward even among those who lack formal theological training."

Thirty-five persons attended the Air Defense Command Chaplain Services Supervisors' Conference held at Ent AFB, Colo., last September. Chaplain, Col, Roy M. Terry, Command Chaplain (front row, third from left), Air Defense Command, introduced the office staff and gave the objectives for the conference.

The Rev. James Joseph, rector of St. Paul's Episcopal Church, San Antonio, Tex., was made an honorary chaplain in ceremonies in the office of Maj Gen William A. Harris, Commanding General, who presented the citation to him.

Brig Gen John A. Seitz (right) was awarded the GCC Certificate of Appreciation during a Family Night Dinner honoring his departure from Fort Totten, N.Y., to Fort Riley, Kans. Chaplain, R. B. Howerton, Jr., Post and Staff Chaplain, 1st Region Army ADC, made the award.

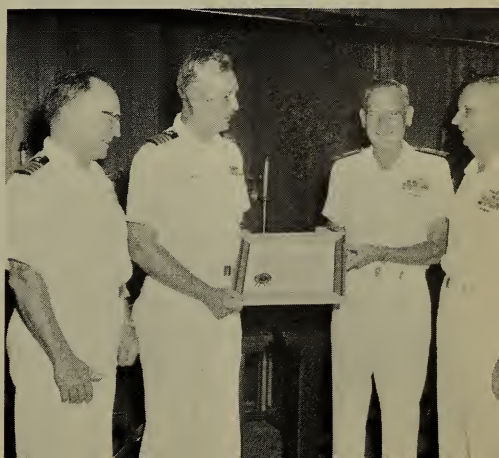
Church membership increases in the United States are lagging slightly behind the growth in population for the first time since 1961, according to latest figures released by the National Council of Churches.

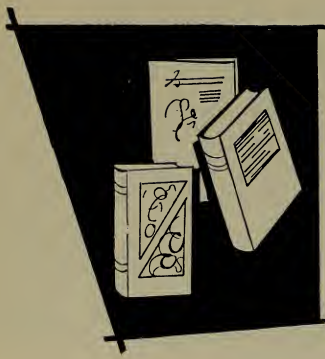
Church members totalled 124,682,422, but the growth of 1,374,973 is 1.1 percent, which is less than the estimated 1.3 percent population increase. Approximately 64.3 percent of the estimated population are church members. The annual compilation covers mainly the calendar year 1965 and is published in the National Council's *1967 Yearbook of American Churches*, based on reports by official statisticians of 251 religious bodies of all faiths in the fifty states and D.C.

Plan to visit **EXPO 67** in Montreal between April 28 and October 27, 1967. (See October 1966 CHAPLAIN for article on Christian Pavilion.)

Capt W. P. Rothamel, commanding officer of the submarine tender USS *Howard W. Gilmore* (AS16), received the GCC Certificate of Appreciation. RADM E. C. Loughlin, Commander, Submarine Flotilla Six, made the presentation while Capt John Markley, CHC, USN, Sixth Naval District Chaplain, presided.

Capt R. G. Black, commander of Submarine Squadron Four, made the nomination.





BOOKS

PUBLISHERS' ADDRESSES AT END OF BOOK SECTION

A Guide to Modern Versions of the New Testament by HERBERT DENNETT. Moody Press. 1966. 142 pp. $2.95.

A very helpful description and brief evaluation of nearly forty versions of the New Testament. A worthwhile purchase for the chapel library reference shelf.

Hope Triumphant: The Rapture of the Church by LIEUT. GENERAL WILLIAM K. HARRISON, USA, (Retired). Moody Press. 1966. 153 pp. $2.95.

A well-known Christian layman in military circles writes on a subject that has been of serious interest to him. His view of life and human destiny is biblical, with a pre-tribulation position regarding the rapture of the church.

The Old Lighthouse: The Story of the Pacific Garden Mission by JAMES R. ADAIR. Moody Press. 1966. 157 pp. $2.95.

An enthusiastic story of reclaimed lives in the famous Chicago mission. Chapter 14 concerns the extensive work of the mission in ministering to service personnel since World War II.

The Classic Cartoons. Edited by WILLIAM COLE and MIKE THALER. World Publishing Company. 1966. 336 pp. $8.95.

A collection of some of the best work of cartoonists in America, England, and the Continent. Rich entertainment. A fine item for waiting rooms and home libraries. An excellent gift idea.

Christians in the Technical and Social Revolutions of Our Time by J. BROOKE MOSLEY. Forward Movement Publications. 1966. 141 pp. Paperback, 25 cents.

A follow-up study guide for the World Conference on Church and Society which was held in Geneva, Switzerland. Brings further light and interpretation to the earlier reports on the somewhat turbulent sessions at Geneva.

The Lutheran Way of Life by RALPH W. LOEW. Prentice-Hall. 1966. 192 pp. $4.50.

Another volume in the popular "Way of Life" series. A good introduction to Lutheran faith and practice. Worth a place in the chapel library.

Jesus of the Parables by ETA LINNEMANN. Harper & Row. 1967. 218 pp. $4.95.

A fresh and stimulating approach to the favorite teaching vehicle used by Jesus. An excellent study, revealing the man who was a great storyteller.

The Cross in the Marketplace by FOY VALENTINE. Word Books. 1966. 122 pp. $3.50.

The author of these sermon essays is Director of the Christian Life Commission of the Southern Baptist Convention. With a lively style and a fascinating vocabulary he emphasized the relevance of biblical Christianity to modern day issues and problems.

The Paintings of Pictures by ARTHUR ZAIDENBERG. World Publishing Co. 1966. 144 pp. $4.50.

The author is a painter and an instructor in his art. His book is valuable for the beginner and meaty enough to provide helpful review for the experienced craftsman.

Prayers of the Modern Era. Edited by LYCURGUS M. STARKEY, JR. The Upper Room. $1.00 each; $10.00 per dozen.

This collection of prayers reflects the great spirit of missionary outreach of the church in the nineteenth century, as well as the deep concern for ecumenicity so prevalent today. Through these inspired prayers, both great clergymen and laymen of the past and the present lead the reader to a greater faith in the Lord of the church.

Duty, Honor and Country: A History of West Point by STEPHEN E. AMBROSE. Johns Hopkins. 1966. 357 pp. Cloth, $8.00. Deluxe edition, $11.00.

A scholarly history of the United States Military Academy, critical yet appreciative, and eminently readable and interesting throughout. Valuable background information for all chaplains and particularly those serving with the Army.

Guide to the Debate about God by DAVID E. JENKINS. Westminster Press. 1966. 111 pp. Paperback. $1.45.

The debate about God moves on and the student is beginning to need a guide. David Jenkins has seen this. So: "In this book, the debate about God is traced through the thought of various people whose thought has been influential." The persons whose thinking is studied are: Butler, Schleiermacher, Bultmann, Barth, Brunner, Tillich, and Bonhoeffer.

The Godless Christians by VIRGINIA BALL. Pendulum Books. 1966. 190 pp. Paperback. $2.95.

A survey of the "God-is-dead" movement made largely on the basis of secondary sources.

American Bishop at the Vatican Council by ROBERT E. TRACY. McGraw 1967. 242 pp. $6.50.

An attractive combination of helpful information on the weighty agenda and a day to day, human interest record from the standpoint of a participating bishop. One of the best and probably the most readable summary of what happened at the Council sessions over the full four years. The author is the Bishop of Baton Rouge, Louisiana.

The Secular City Debate. Edited by DANIEL CALLAHAN. MacMillan. 1966. 218 pp. Cloth, $5.95. Paperback $1.45.

More than a dozen writers deal with this current topic from numerous angles. Harvey Cox, who wrote "The Secular City" responds to his critics and gives some projections in the subject.

Religious Liberty: An End and a Beginning. Edited by JOHN COURTNEY MURRAY, S. J. MacMillan. 1966. 192 pp. $4.95.

A group of perceptive essays on religious liberty in the light of the Vatican Council's Declaration on Religious Freedom.

The Grass Roots Church by STEPHEN C. ROSE. Holt. Rinehart and Winston. 1966. 174 pp. $4.95.

Another critique of the church, but with the significant difference that the author offers a number of immediate proposals for redirection and restructuring. The author is editor of *Renewal* magazine.

The Origins of Religious Dissent in England by K. B. MCFARLANE. MacMillan. 1966. 220 pp. Paperback, $1.25.

"An account of the origins and events of the first English revolt against the supreme authority of the Roman Church." The book was first published in 1952 under the title, "John Wycliffe and the Beginnings of English Nonconformity."

No Other God by GABRIEL VAHANIAN. George Braziller, Inc. 1967. 114 pp. Cloth, $4.00. Paperback, $1.50.

Vahanian, who claims to be the original death-of-god theologian, states how he differs from his other colleagues among the Christian atheists. He insists that those who substitute Christosophy for theology are "still fighting the old battle which was lost in the death of God."

Understanding God by FREDERICK HERZOG. Charles Scribner's Sons. 1966. 189 pp. $4.50.

The professor of Systematic Theology at Duke University sketches the development of the Protestant theological debate in the last three decades. He concludes: "As long as the church affirms that God *is*, systematic theology is obliged to examine the affirmation in the light of the biblical texts and man's awareness of being" (p. 131).

God in Modern Philosophy by JAMES COLLINS. Henry Regnery Co., 1966. 476 pp. $7.50.

In this important work of clarification and synthesis, the author—who is Professor of Philosophy at St. Louis University—examines the philosophic systems of Bruno, Leibniz, Malebranche, Berkeley, Wolff, Voltaire, Kant, Hegel, Feurerback, Nietzsche; and such modern figures as William James, Martin Heidegger, and Alfred North Whitehead. The slant is what these systems have to say about God's being, God's existence, and God's relationship to man.

His Church by REUBEN H. MUELLER. Abingdon Press. 1966. 143 pp. $3.00.

A former Chairman of the General Commission on Chaplains and Armed Forces Personnel, and still an active member of the Commission, presents ten vigorous messages on the church. It is Christ's church: "On this rock I will build *my* church." It is an ecumencial church: "The followers of Christ ought to be together" (p. 50). It is a church to which I have a threefold obligation: "I should *pray* it up; *say* it up; and *pay* it up" (p. 74). Men speak of the need of a new church, says Dr. Mueller. "The 'newest' church I know of is the church of Pentecost..." and if we "seek this kind of spiritual renewal, we will have the *new church* in our time" (p. 143).

Congratulations to Bishop Mueller for this powerful challenge to a much-needed renewed dedication to Christ's church! Renewal of the church is a must in the dark and confused world in which we live.

Communicating Reality Through Symbols by EVERETT M. STOWE. Westminster Press. 1966. 157 pp. $4.95.

Art, religion, science—all life is full of symbols. Paul Tillich states that "the great art of the religious educator is to transform the primitive literalism of the religious symbols into a conceptual interpretation without destroying the power of the symbols" (p. 38). This book—another in the Westminster Studies in Christian Communication—gives the "what" and "how" of the use of symbols to communicate religious ideas.

The New Church: Essays in Catholic Reform by DANIEL CALLAHAN. Charles Scribner's Sons. 1966. 222 pp. $4.50.

Revolutionary changes have been taking place in the Roman Catholic world. Daniel Callahan has written widely of these events. Now he brings many of his essays together in a book. He discusses such items as: "The Lay Revolution" "Confronting Protestantism"; "Wrestling with the Secular"; "Reforming the Catholic University"; and the like.

In his discussion of "The New Freedom," the author says: "The Church has rapidly passed beyond a desire only for renewal of existing forms and doctrines; it is now coming to ask who God is, what faith is, what the Church is. These are the root questions. They are the ones we have been trying to ask all along, without quite knowing how. Is this 'going too far'? Where else can one go without risking the loss of everything? The loss of meaning, of conviction, of direction, of love, of God Himself. That is what is at stake with the new freedom, and it is frightening. Or at least it will be so for those who do not see the hand of the Holy Spirit. For those who do, there can be fear as well; but joy wil drive it out at last" (pp. 204-205).

An Open Door by A. APPLETON PACKARD. Christopher Publishing House. 1966. 328 pp. Cloth, $4.00. Paperback, $2.50.

Forty sermons by a priest in the Episcopal Church, now located at Holy Cross Monastery, West Park, N. Y. Topics covered are: Personal Discipleship, Christ and Youth, Missions and Vocations, Lent and Easter, the Holy Spirit, Trinitytide, and the Religious Life.

The Deeds of Faith by STEFAN CARDINAL WYSZYNSKI. Harper & Row. 1966. 187 pp. $5.95.

The Primate of Poland, one of the great churchmen of our times, has been in the thick of the battle as to whether the state or the church is to have first priority in a man's life. Here is a rich collection of sermons revealing what has been going on in the mind of the Cardinal. Note a few quotes:

> Whenever censorship muzzles us, we Polish bishops invoke that right of freedom of expression (p. 4).
>
> But I am not spreading discord by speaking the truth about what goes on in our country. Discord is made by those responsible for such actions (p. 16).
>
> I shall not remain silent when the faith is ridiculed and insulted, when the press slanders the Church with impunity, seeking to degrade moral principles and everything that we hold sacred and dear (p. 27).
>
> You must remain faithful to the Christ of the Gospels (p. 32).
>
> Theoretically, then, economic changes could be made without changes in beliefs, and without an atheistic campaign against religion (p. 53).
>
> The future belongs to those who *can* give freedom, inner freedom (p. 68).

Foreign Policy in Christian Perspective by JOHN COLEMAN BENNETT. Charles Scribner's Sons. 1966. 160 pp. Cloth, $3.50. Paperback, $1.25.

This book concerns itself with the Christian responsibility to work for a foreign policy that is as humane and just as possible. No Christian foreign policy is projected but Christian citizens, according to Dr. Bennett, should have a five-fold perspective:

1. All nations live under the providence, the judgment, and the love of God.
2. Christians are commanded to love (although Bennett is not a pacifist).
3. Christian teaching about human nature confirms that man is made in the image of God; but that man is also a sinner.
4. The grace of God seeks out the sinner and forgives those who turn to him in faith.
5. The church is an international fact; it has units among all nations.

The Stamp Collector's Encyclopaedia by R. J. SUTTON. Philosophical Library. 1966. 370 pp. $10.00.

Sutton's popular guide to all persons interested in philately has been completely revised and brought up to date by Kenneth W. Anthony. It is both for beginners and old-timers, has more than 3,000 entries, conveniently and alphabetically arranged; contains glossary, gazetteer, translation of foreign phrases and the like.

Francis Asbury by L. C. RUDOLPH. Abingdon Press. 1966. 240 pp. $5.00.

A very readable biography of Francis Asbury, who, at the age of 26, in 1771, arrived in America for the purpose of spreading Methodism throughout the New World. For the next 45 years, until his death in 1816, he traveled from four to six thousand miles a year—mostly on horseback. He endured the hardships of the virgin forests, desolate swamps, and rugged mountains; averaged less than six hours sleep per night; and was his own doctor for his perpetual ailments of which he gave no hint to his parishioners.

Dr. Rudolph, professor of church history at Louisville Presbyterian Theological Seminary, shows Asbury to be a man of great purpose and high dedication.

The Christian Persuader by LEIGHTON FORD. Harper and Row. 1966. 159 pp. $3.95.

Is evangelism like an antique chair in a museum—or is it really relevant in the face of the staggering problems in our modern world? This book says it is relevant. It is relevant because Jesus Christ is relevant. "We ask of a world wistfully searching for security, forgiveness, purpose, peace, and love, 'What about Jesus Christ?'" (p. 159).

Dr. Ford ably discusses not only the relevance of evangelism, but its urgency, its strategy for our day (the conversion of the whole man), the role of mass evangelism, communicating Christ—and other concepts in the task of the Christian persuader.

Toward a Christian Understanding of the Homosexual by H. KIMBALL JONES. Association Press. 1966. 160 pp. $4.95.

Wm. H. Genné, Director, Commission on Marriage and Family, of the NCC, comments on this book: "This book brings together the best scientific information about male homosexuality available to date.... The very publication of this book is an evidence that the Church is beginning to become aware of—*and to care about*—these millions of people."

Old and New in Interpretation. A Study of the Two Testaments by JAMES BARR. Harper & Row. 1966. 215 pp. $5.50.

In his Preface, the author, who is professor of Semitic Languages and Literatures at the University of Manchester, states his purpose: "These lectures are directed primarily towards the problem of the theological relationship between Old and New Testament, or, to express it another way, the use of the Old Testament in the Church after Christ" (p. 11). It is the author's conviction that learning through biblical exegesis should not be devoted merely to the end of sermon preparation; but "it must be part of a constant process of recourse to the biblical texts which involves the minister as a man. When he is thus occupied, ideas and possibilities will flow from this occupation" (pp. 198-199).

The Language of Judaism by SIMON GLUSTROM. Jonathan David. 1966. 331 pp. $4.95.

Ancient Hebrew expressions, once the common bond of a people, have been lost to many American Jews. In this volume the author seeks once again to strengthen this bond of language to revitalize classical Jewish values. 186 words of expressions are defined. Number 1, for example, is *mitzvah* or "divine commandment." It is defined simply: An act performed in agreement with God's will" (amplification follows) (p. 2). *Neshamah* (soul) is defined as "breath of life. The soul gives life and vitality to the body" (pp. 144-145). And so on.

Baptism and Christian Unity by ALEX GILMORE. The Judson Press. 1966. 108 pp. $3.95.

The author, a British Baptist, insists that baptism need not keep denominations apart as they consider church union. There is strong belief that the baptism of the New Testament was the baptism of believers; but on the Baptist side "there has been a modified emphasis on the mode of baptism in order to give an increased significance to the subjects of baptism" (p. 9). In North India two forms of baptism are practiced within a united church.

The several chapters discuss faith and baptism; baptism—material, spiritual, sacramental; baptism and church membership; baptism and re-baptism; baptism and the child.

A Life Worth Living by C. A. ROBERTS. Word Books. 1966. 132 pp. $3.50.

A great many people are asking not "Is there life after death?" but "Is there life after birth?" This quote from the author's first sermon points up the salty way he preaches. Significant sayings and telling illustrations abound in these thirteen sermons by the pastor of the First Baptist Church, Tallahassee, Florida.

The Armed Services Hymnal. Prepared by the Armed Services Dept., of the YMCA. 1966. 215 pp. $1.00.

A book which aims to sing itself into the living experiences of the members of the Armed Forces. Some of the hymns are stately; some are devotional; all give wholesome expression to the Christian life. A selection of prayers and scripture readings are found in the back.

Call to Reflection by ROBERT N. ZEARFOSS. The Judson Press. 1966. 126 pp. Paperback, $1.95.

Short and inspiring devotional meditations, poetic in language. Some of the themes: "Make Use of the Breaks," "Always Running Three Paces Ahead," "Taking Shelter from the Rain," "Learn to Wait," and the like.

Pattern for Maturity by J. DWIGHT PENTECOST. Moody Press. 1966. 288 pp. $3.95.

How does Christ help a person to become mature? This book seeks to answer this question through a series of biblical and theological studies. Contrasts are made between the old mind and the new; the old heart and the new; the old will and the new. Through Christ man comes to possess a new life; he is prepared for conflict; and he rises to maturity.

The Power of Self-Transcendence by GUYTON B. HAMMOND. Bethany Press. 1966. 160 pp. Paperback, $2.45.

A new book in **The Library of Contemporary Theology**. An introduction to the philosophical theology of Paul Tillich. Walter Sikes, General Editor of the Library, states the purpose: "This series of small books is intended to help open doors into this new world of ideas for those nonprofessional theologians of many callings who have neither time nor opportunity to wrestle long and hard with the massive thought of the great thinkers of our time...."

The Creative Advance by EUGENE H. PETERS. Bethany Press. 1966. 151 pp. Paperback, $2.45.

Another in the series—**The Library of Contemporary Theology**—this one an introduction to "process philosophy," especially with those features which have a theological bearing. *Process* philosophy suggests the idea that reality is at base dynamic and changing; that God himself is not static. Among the philosophers discussed are Alfred North Whitehead and Charles Hartshorne.

Bible Hero Devotions for Boys and Girls by WILLIAM J. HUGHES. Association Press. 1966. 126 pp. $2.95.

One hundred short devotionals for boys and girls built around Bible characters. Simple wording, catchy titles ("Don't Be a Fake," "Get in the Act," "Sticking Your Neck Out"), and well-chosen Scripture verses make the book outstanding for boys and girls.

Sex and Morality. Fortress Press. 1966. 77 pp. Paperback, $1.00.

A report by a working party (or committee) which was made to the British Council of Churches. Because of its liberal view of sex, the Council did not approve the report. Instead, it passed the following resolution (in part):

> That the Council, while convinced that Christians must always show compassion to those who fall below the highest standards, and neither condemn nor condone, affirms as Christian the rule that sexual intercourse should be confined within the married state...."

It went on to say:

> In the light of this and while regretting that the Working Party did not proceed to state unambiguously these conclusions, the Council receives the report *Sex and Morality* which has much to contribute of value to the contemporary discussion of moral questions by both Christians and non-Christians.

Teaching Our Children the Christian Faith by BERYL BYE. Moody Press. 1966. 96 pp. Paperback. 95 cents.

Originally printed in England, this book is one writer's effort to interpret Christian truth to little children.

Captive of the Simbas by MARGARET HAYES. Harper & Row. 1967. 192 pp. $4.95.

A modern story of missionary courage and heroism in which the author, a nurse, was a participant.

The States—United They Fell by FRANK TRIPPETT. World Publishing Co. 1967. 232 pp. $5.95.

An analysis of the sorry performance of most of the state legislatures and some of the reasons why the record is poor.

I Stand By the Door by HELEN SMITH SHOEMAKER. Harper and Row. 1967. 222 pp. $4.95.

This is the life of Sam Shoemaker as told by his wife. He was a great and gifted servant of God and will be more widely known and appreciated through these pages.

The Art of Being a Sinner by JOHN M. KRUMM. Seabury Press. 1967. 128 pp. $3.50.

This is rare food for thought and nourishment for the soul. The Seabury Lenten Book for 1967.

The Disciples by EMIL G. KRAELING. Rand McNally and Co. 1967. 301 pp. $4.95.

A scholar's very readable portrayal of the men who followed Jesus during his earthly ministry. The author writes with impressive biographical skill. A worthy reference volume for a sermon series on this theme.

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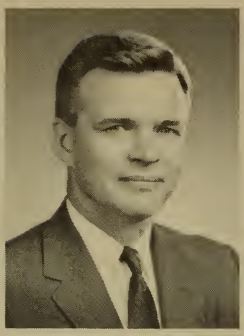

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Contributors

R. EUGENE STERNER is director of the Executive Council, Church Service, Church of God, Anderson, Ind. 46011

ROLAND W. FAULK (CAPT), CHC, USN, is District Chaplain, 11th Naval District, San Diego, Calif. 92130

CALVIN D. JARRETT is a free-lance writer living in Graham, N.C.

PEGGY L. PENNEY is a free-lance writer living in Carmel, Calif. 93921

VINCENT EDWARDS is a free-lance writer living in Poughkeepsie, N.Y.

GARY BOUSMAN is the Protestant chaplain at the Veterans Administration Hospital, Knoxville, Iowa.

JOHN THOMPSON is associate professor of Applied Christianity, The Divinity School, Drake University, Des Moines, Iowa 50311

KENNETH A. GARNER (MAJ) is chaplain with the 6th Convalescent Center, APO San Francisco 96312

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